

MOODY MONTHLY  
50th  
ANNIVERSARY  
1950

# Moody

## MONTHLY

SEPTEMBER 1950



# TUITION

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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor  
ERNEST D. CHRISTIE, Publication Manager

Vol. 51

September, 1950

No. 1

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★ ★ ★

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September, 1950

## In This Issue

In at least three respects, this month's issue represents a distinct departure from what is usually offered MOODY MONTHLY readers.

¶ One precedent was broken when the editors approved publication of the article, "A Layman Speaks." Unsigned manuscripts, in nearly every case, are laid aside unpublished. Accompanied by a note requesting prayerful consideration, this one seemed urgent. As the editors weighed its message, the conviction grew that the article should be passed on to the MOODY MONTHLY family.

¶ Another exception concerns the tribute to Martha Snell Nicholson, "Consider God's Red Lily." As a rule, such short features are accepted only when they fit in with longer articles already scheduled. When, some months ago, however, this lovely tribute reached the editors, the possibility of a full-length feature concerning Mrs. Nicholson came to mind. The result is "Heart Held High," presented in this issue, along with the tribute responsible for bringing out Mrs. Nicholson's challenging life story.

¶ A third precedent was shattered by the decision to publish all of Dr. W. A. Criswell's excellent Fiftieth Anniversary message in one issue. Originally planned for two-part publication, the article seemed too closely knit, too vigorous in its impact, to be separated into two installments. Consequently — although "Fires of Evangelism" is longer than most MOODY MONTHLY features—you can enjoy its full message at one sitting.

¶ Though written half a century ago, "How to Promote a Revival" by Dr. R. A. Torrey, might well have been penned for 1950. Read it for a better understanding of your part in revival.

## THIS MONTH'S COVER



★ Now that vacation days are over, young people are taking up their studies again in the public schools, colleges and universities of our land. At the same time, many are enrolling in Bible institutes and seminaries, in preparation for full time Christian service. These young women, on the way to class, take time out to pose for the photographer.



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MRS. WILLARD ALDRICH

### The Thing

**I**t always seems worse in the middle of the night and in the early morning when one first awakens. The *thing* seems to be there along with the sunshine streaming through the soft yellow curtains and lighting up the beautiful flowers in the wallpaper.

At night it is more terrifying; in the morning, more unbelievable, and yet thrusting itself into all the cheeriness of a new day. The pajama-clad youngsters cavorting down the hall, popping in and out of bedrooms, seem strangely gay against the more somber undercurrent of their parents' thoughts and quiet conversation.

Was it only a few weeks back that the morning paper was read with pleasant interest along with that second cup of coffee after Daddy had gone to the office and the children had hurried through their work in order to get out to play?

And now there was this *thing*—this threat of war—possibly on the coast. Mommie thought of it in the night while going the rounds to see that her tots were all tucked in. (Annette could always be found out on top of the covers, sprawled "angel-fashion." Jon, in a ball, had the covers wound around him like a mummy. Becky gave sleepy chirps of contentment when the sheet was pulled smooth and straight under her, the wiggler! And Bobbie, dear fuzzy-headed baby with her hands curled tight like fat pink rosebuds . . .)

"Lord, what would become of these children if anything happened to Willard? And to me? No one could take in nine of them. And Bobbie is so little and sweet; what would we do if we couldn't get food for her? And Jane, Jane who is twelve and so lovely . . ." Mommie's heart ached.

And then it came—that word of comfort: "In quietness and confidence shall be your strength . . ." Or as someone has expressed it, "Quietness in me; and confidence in Him."

"But there would be so many refugees . . . And we are such a big family . . . And if anything happened to Willard, I

This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

can't even drive the car. I don't know how." In the night, it seemed like that.

Again His word of assurance: "Fear thou not; for I am with thee; be not dismayed; for I am thy God . . ." That blessed promise! And Mommie could sleep.

In the daytime the older children usually read the papers and then talk of the war. "The worst would be that we'd all be killed and then we'd go to be with the Lord, so that would be even better." (If you could count on "the worst," that would be fine, thought Mommie. To all be there with Him—what a joyous prospect!)

And then that heartening promise, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, neither forsake thee . . . fear not, neither be dismayed" (Deut. 31:6, 8). "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

"What time I am afraid, I will trust in thee." "I will trust and not be afraid."

★ ★ ★

### The Master Scribe

WILLIAM ATHERTON

Our life's a pen, and daily we  
Are writing for eternity,  
In characters both large and small,  
Epistles for the God of all.

I wrote vain words quite aimlessly  
Till Christ, the Master Scribe, found me;  
And making me His own that hour  
Bent to His work will skill and power.

Thus writing hourly, daily, He  
Traced words of joy and victory;  
(As but the Master-writer can  
When He controls the heart of man.)

But then I sinned 'gainst Him one day,  
And broken in His hand I lay.  
Oh, wretched state! Oh, anguished soul!  
Would I no more write on His scroll?

No longer worthy of His use?  
No longer fit His words to loose?  
While thus my anguished soul did cry,  
He looked at me with gentle eye.

And, oh, I learned as I did plead,  
He will not break the bruised reed;  
But tenderly restores again  
To usefulness, the broken pen!

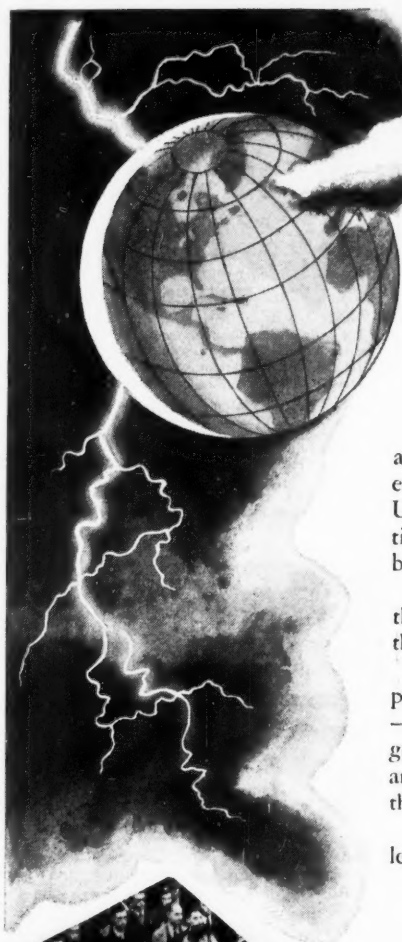
★ ★ ★

Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary:

"Let me be thankful, first, because I was never robbed before; second, because although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."—*Christian Life*

Moody Monthly





# this is our hour -

Today we as Christians face a grave responsibility.

Another world war cannot be more than a few years—if that far—away, asserts military expert Major George Fielding Elliot. When it comes we should expect losses of at least 15 million persons in the first day, warns Dr. Harold C. Urey, Navy scientist. Meanwhile, sober nuclear scientists assert that the world's time clock now reads three minutes to 12—representing to them the time left before all civilization will come to an end.

In face of this fearful picture many today are looking for spiritual help for the first time in their lives. Their plight is desperate. For the Bible clearly says that unless they are led to the only true help, Jesus Christ, they are eternally lost.

In the tremendous urgency of the hour in which we live, we take this opportunity of reminding ourselves—and those whom we serve and who serve us—of these sober facts . . . For they are to us—and we hope to our friends—a grim reminder that the days before the coming return of our Lord may be short, and that this is our hour. Now, as never before, we as Christians must present to those about us the simple, abiding truths of God's love for a lost world.

Fortunately, the way of salvation is plain. Basically, these simple steps lead to salvation and eternal life:

*First*, we must *confess* to God that we are sinners. "Who can say, I have made my heart clean, I am pure from my sin?" (Proverbs 20:9). No one, "for all have sinned, and come short of the glory of God" (Romans 3:23). And God says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

*Next* follows the simple act of *believing* that Jesus Christ is the Son of God and that He is our Saviour. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Then, to have joy and peace in our Christian life, we must *obey* God as He speaks to us through His Word, the Bible. The Lord Jesus said, "If ye love me, keep my commandments" and "Continue ye in my love" (John 14:15; 15:9). We can obey the Lord only by relying on the Holy Spirit as our Comforter, Teacher, and Guide (John 14:26; 16:13). As we do, we experience the deep, abiding peace and the fulness of joy that our Saviour promised. Jesus says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 14:27; 15:11).

This is the way to successful and joyful Christian living.

Today, the longing for peace and security of many is being dramatically reflected in wide-spread interest in spiritual revival. Men and women, boys and girls—some members of churches and Sunday Schools, and some not—are discovering that Jesus Christ is the only solution to individual problems. Many more would like to discover this great truth. They look to us.

Truly this is our hour. God grant that all of us may be faithful in meeting its challenge.

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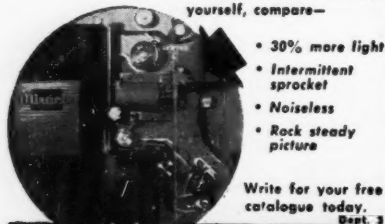
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BRIDGEPORT, CONN.

N. BATCHELOR

### About the Federal Council

Your leading editorial of the June number ("The Federal Council Answers") is nothing surprising, yet I believe your spirit in the matter should be challenged.

Is Christianity committed to the capitalistic system? Do you conceal of the kingdom of God as a dictatorship rather than a democracy? If the Roman Catholic Church feels that Mr. Flynn does not represent its point of view, as America, one of its leading magazines, has repudiated the attack on the Federal Council, who are you to defend him?

I believe that Christianity has existed and prevailed amid all systems and "isms," even among your fundamentalism. The history of Christian Socialism is an honorable history, since the days of Maurice and Kingsley. However, the Church has no business to identify itself with any economic or political system.

BATTLE CREEK, MICH.

HOWARD FULLER

The editorial, "The Federal Council Answers," is really an uncalled for piece of writing by such an institution as yours, for you must know that John Flynn's chapter on the Federal Council in his book has been entirely discredited.

I happen to know personally, and have observed his leadership for twenty-five years, that greatest of Christian statesmen, Bishop John S. Stamm, now president of the Federal Council of Churches, any anyone who attacks him is doing the whole Christian movement a great disservice. Why don't you play up such men instead of the very few with whom you seem to agree?

LEMOYNE, PA.

J. BOYD TRASTLE

Your editorial . . . regarding the Federal Council was very much appreciated . . .

Though I am a young man, I can still recall some of the statements made in print and spoken word by Dr. James M. Gray. Your statement brought back memories of his forthright and kindly messages of warning concerning the present apostasy which obtained in his day.

Some of the members of my Bible class have told of their joy in reading your editorial, as well, and they are hoping to see and read more from your pen with regards to modernism and what we can do to stem its tide.

EUREKA, ILL.

ROBERT GORANSON

### Whetted Appetite

Dr. Wilbur Smith's articles in the last two issues (June and July) certainly whet the appetite for more knowledge on prophecy.

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## Pence to Spare

Reading an old copy of MOODY MONTHLY, I came across an article mentioning the fallacy of taking only so-called big things to the Lord. My experience has been that the smallest things can be referred to Him and He does answer.

In 1903 I was planning my first independent holiday and wished to go to Keswick Convention in England. I made a definite request to the Lord that He would supply the money for my expenses. The night before I was to start I realized I had only a trifle more than I knew I would need, with nothing for emergencies. My father asked if he could lend me 10 shillings. It has been my regret ever since that I did not decline it, but I took the half sovereign he handed me. On at least three occasions I tried to spend that money, but something definitely stopped me. I returned home with it still in my pocket and about 14 pence (28 cents) as well.

OCEAN FALLS, B.C.

DAVID PRIESTMAN

## Echoes from the Piney Woods

I read "Preacher for the Piney Woods" with deep interest, having visited that section of Louisiana in the early years of Seth Baggett's career where I spoke in his meeting places. My own father who studied in Dallas under Dr. Scofield was a home missionary in the piney woods of Louisiana, and in Mr. Baggett's congregation in one place, an old lady remembered my father.

The pastor in Kinder (whose church is mentioned, but the pastor not named) is a saint and apostle of the piney woods in another large field, the man who found Brother Baggett and in whose steps he follows. He is Paul Leeds, sent by Dr. Scofield to the piney woods, where he has spent close to sixty years.

HOPE SHELDON

SENSUNTEPEQUE, EL SALVADOR, CENTRAL AMERICA

## Missionary Mailbag

It is a little difficult to find time enough to read all of each MOODY MONTHLY, but it is so good just to get away in a quiet corner somewhere, if possible, and sit down to spiritual food. We thank God for the spiritual men and women at home who contribute to making your magazine what it is, so that, far from home and loved ones, we who are trying to give out spiritual food may ourselves be fed. Be encouraged. You have a definite part in our missionary program, by helping us spiritually.

RODEPOORT, TRANSVAAL, S.A. ERIC MOODY

We have been particularly inspired to hear of the revivals in different parts of the States. We pray that the showers of blessing will continue to fall, and that we here on the mission field will receive some of the showers. We rejoice in the wide open doors of opportunity these days in Brazil and are expecting to see many souls saved. The devil causes terrific opposition and we feel that every advance is strongly contested. Praise God for the many victories these days!

MATO GROSSO, BRAZIL

JACK MANLEY

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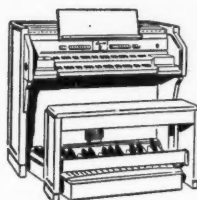
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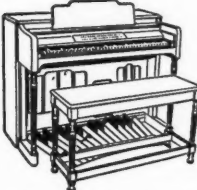
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# Editorials

## Supplement for Secular Education

This month and next some twenty-eight million boys and girls, along with older students, will begin the year of study in our nation's grade schools, high schools, colleges and universities.

Besides being taught in the three R's, they will receive instruction in a host of other subjects. Foreign languages, and social sciences, manual arts and chemistry, psychology, home economics and music—these are but a few of the many phases of training which will be provided for their secular education.

But the parent who has a concern for the spiritual welfare of his boy or girl can hardly fail to realize that one important element is missing. Though he commits his child to the activities of a secular school or college for from six to eight hours a day, five days a week; though provision is made for the growth of the child academically, culturally, vocationally, physically and socially, there is no provision made for instruction in spiritual matters.

There is no advantage to be gained in merely decrying this situation. But it should be recognized. Parents who must look to secular schools to provide an education for their children should not forget that something more is needed.

Where and how can this missing ingredient—this vital element of training—be provided? How shall twenty-eight million young people who will be well-taught in secular matters advance beyond the ABC's in the things of God?

The Sunday School, the church, the young people's societies along with various other Christian groups are fine and they are needed. But they alone are not enough.

The task of rounding out a *Christian* education rests with the home. No parent should feel that he has discharged his responsibility unless by daily bringing God's Word before the family group, by leading his household in a life of prayer and by giving attention to the spiritual needs of every child, he is supplying the

missing element in the training of his children.

## Call for Mobilization

For Americans, the word, "mobilization," has an ominous sound. But if we have to fight again, it will be the natural outcome of a policy of expediency. Our country is plagued with people who are more anxious to be popular than they are to be right. For years in things political, social, and theological, the emphasis has been on being what the world calls a "good fellow." Assume those on the opposite side of any question are as "nice" as you are, avoid the questioning of motives, be pleasant at any cost and the issues will resolve themselves.

*When will America wake up?* In the political arena, the rumble of sixty-ton tanks and the rattle of machine gun fire, the discovery of American soldiers tied together and shot through the head are beginning to cloud the dreams of a united world. And it is time, before our nation, our freedom and our opportunities are gone, that we awake to the danger that such an attitude has brought us.

What happens when America with its Christian heritage and its reputed character goes into conference with the Soviet Union? Because Vishinski says, "We never pray," the representatives of our country forget their need for God in being nice. The conference is held without a word of prayer and we wonder at the confusion that results.

Bible-believing Christians meet in conference or convention and face a similar situation. Perhaps they find themselves confronted with subtle, smoothly stated plans which promise the "kingdom of God" if no one will raise separating issues. Just be understanding, the argument goes, and remember that others are good people, too. Remember this even though they don't believe that Jesus is the Son of God, that He was virgin born or that the Bible is the inspired Word of God. We must not impose our dogma on

other folks, they say. We must all work together.

But the loss of convictions about anything, the fear that others may be displeased by opposition, has brought our land to the greatest crisis in her history. Faced with men who know what they believe, who intend to carry it out, who will sacrifice anything—popularity, freedom, life itself—to gain control, we speak of brotherhood and the necessity for being nice.

A little group of men who one short generation ago controlled nothing and had nothing but a burning idea has gained control over the lives of more than 700 million people, and is determined on world power. Fanaticism, skill, intrigue, ruthlessness and murder have carried their program far. It is these men, their philosophy, their atheism, their determination, their skill and their power which America faces today.

And America will fail and fall unless, with superior conviction, greater skill, more determination and militant faith she matches the power of the enemy. Anti-Communism is not enough. No negative philosophy will win this battle. The devil has arrayed his hosts. The powers of darkness are massed for action. Communism is not afraid; the Soviet does not plead.

What has become of the thunder of Patrick Henry, the hardness of the Puritans, the conviction of Washington? Where are the men who will, out of their own burning conviction, persuade our country of the value of its freedom, who will inspire men to the loyalty and patriotism we so greatly need?

Where are the men who will stop being merely nice and stand on their convictions? Where, above all, are the men who will call America back to the faith that has made her great? Here is our need today—men who will call our nation back to faith in the Sovereign God of the universe, faith in the Man of Calvary for whom millions have died and from whose convictions and sacrifice every good thing we have known has come, faith in the omnipotent Spirit of the living God who indwells His people, and who, if He were allowed His way in our lives, could frustrate every purpose of the enemy, faith in the purposes and will of God demonstrated in lives of power and love, lives that spend themselves to bring men to God, to alleviate their suffering, to improve their condition.

This is the Church's job and the job of every member in it. It is late, but it may not be too late. The enemy comes in like a flood—it would be better to die doing the job than to die because we hadn't done it. And who knows? It may be we need not die.

## Sunday Afternoon Calling That Counts

If Christians of a generation or two

Coming Again **YOUTH** Supplement! In November

ago were to attend our Sunday services, one of the things which would possibly surprise them most would be the makeup of the congregation.

Not too many years ago the pattern of services called for ministry to members of the church on Sunday morning. Then, in the evening, evangelistic services were held with a view to reaching the unsaved.

For sometime, however, it has been apparent that the unsaved are not coming to the evening services in most churches. On the contrary, more of the unsaved are generally seen in morning worship, while the more faithful members, surrounded by a sea of empty pews, are out for evening service.

It is true that the number of Sunday evening counterattractions competing with the church service has greatly increased in recent years. But this is hardly all the story.

Recently a Christian friend recalled how in her younger days it was the custom for church members to spend Sunday afternoons making calls on unsaved friends. Kindly and lovingly, yet insistently, they urged these acquaintances and neighbors, relatives and business associates to come out for church. If they found reluctance, there was a ready invitation to "come with us."

As a result, when the pastor spoke on Sunday evenings, the congregation included a number of unsaved people. More often than not, the earnest workers who helped to get them out had the joy of seeing persons saved.

Perhaps the scanty attendance at so many Sunday evening services is more a reflection of lethargy among church members than of the successful lure of worldly entertainment. The appeal of a personal invitation is still strong; friendship and concern draw no less strongly.

To prove it, spend at least a part of the next several Sunday afternoons inviting friends to church. Give out invitations during the week. Do this prayerfully, ex-

pecting failures and disappointments along the way, but trusting God to lay it upon the hearts of some to come and hear the Word. Here is a practical form of evangelism which will yield fruit. And it is evangelistic work which almost anyone can do.

### Vanishing "Vestigial" Organs

For many years, evolutionists have cited the presence of so-called vestigial organs in the human body as unshakable evidence that man was not created, but has developed from lower forms of animal life. Perhaps the most frequently mentioned vestigial organ was the seemingly useless vermiform appendix.

For that reason, the recent announcement that one function of the appendix has probably been found is of particular significance.

In studying the effects of atomic radiation and exposure to radium, scientists have learned that persons so exposed are likely to die of anemia because of damage to the blood-building properties of the marrow in the bones. Tests have shown, however, that where the spleen and vermiform appendix are protected, these organs make enough blood to enable damaged tissue to recover.

While the role of the appendix has not yet been fully established, enough has been learned to suggest that it can no longer be properly listed as a "useless" organ. Many others have also been removed from the evolutionists' list of vestigial organs during the last several years.

At one time it was claimed that of the organs in the human body, no less than 150 could be classified as without present usefulness. While there may be some difference of opinion as to the exact number whose functions still have not been conclusively established, it may be said conservatively that vestigial organs can now be counted on one hand. As

scientists make further progress in unraveling the mysteries of the human body, it seems the number of such organs may be reduced to nothing.

### Boring? Not to Pilgrims!

We note with no surprise—but with hearty disagreement—that Bunyan's great book, *The Pilgrim's Progress*, has recently been designated as "the world's most boring classic." This is the opinion of editors, booksellers, authors, librarians and literary critics who took part in a poll recently conducted by a literary magazine in the East.

"That's the story," the magazine's publisher says in presenting the results of the survey. "Don't ask us what it proves."

Most Bible-believing Christians will realize that this reaction proves more than the publisher would suspect. The kind of pilgrimage described by Bunyan has never been understood by the world in general, nor will it be. But it makes sense to pilgrims.

To the reader of Bunyan's book who has never turned his back on the City of Destruction to become a pilgrim, the journeys of Christian will seem dull indeed. But for those who in their own life's experience have heard the warning to flee from wrath to come, who have sought for the Wicket Gate and have felt the burden of their sin slip from their backs at the Cross and then have trudged the pilgrim's way, the book is rich with meaning.

Now, as in Bunyan's day and in the day of Paul, it is tragically true that "the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them because they are spiritually discerned."

Let us never forget that we are surrounded by those who "having eyes, see not, and having ears, hear not," and that we have been entrusted with the precious gospel by which many of these may yet be saved.

### The Road To Bible Study

One of the many personal illustrations told by D. L. Moody was this typical comment on how people usually study the Bible.

"I used at one time to read so many chapters of the Bible a day," he said, "and if I did not get through my usual quantity, I thought I was getting cold and backsliding. But, mind you, if a man had asked me two hours afterward what I had read, I could not tell him; I had forgotten it nearly all."

"When I was a boy I used, among other things, to hoe corn on a farm; and I used to hoe it so badly, in order to get over so much ground, that at night I had to put down a stick in the ground, so as to know next morning where I had left off."

"That was somewhat in the same

[Continued on page 57]

## Coming Next Month

### Soul-winning Number

**What Are You Doing with the Gospel?**—From his labors among those whom Christians have failed to reach, a prison chaplain asks this heart-searching question. Don't miss this message.

**Personal Work for Christ**—What you need to know to be a more effective soul-winner. Three helpful articles in one on the personal worker and his preparation, visiting the sick and dealing with delusion.

**Place of Power**—As few communities of our generation, Ocean Springs, Mich., has seen—and felt—the power of prayer. A true story of God's might and faithfulness which will encourage your own prayer life.

**The Jew and His Homeland**—Dr. L. Sale-Harrison, widely known student of Bible prophecy, reviews and interprets the significant events of the past quarter century among God's chosen people. An article which will help you understand today's events and those which may come to pass tomorrow.

Watch for these and other features in

MOODY MONTHLY for October



# A LAYMAN SPEAKS

By an Unknown Christian



Here in kindly but plain words is a burden  
which has long lain heavily on many hearts

power to the salvation of souls would  
flow from the hearts and lips of every  
person present.

**T**HERE was a holy hush throughout the auditorium as the liquid notes of the soloist, chaliced by Holy Spirit power, poured into the hearts of the congregation. She sang with praise in her heart and in her voice to Jesus, King of kings and Lord of lords. Eyes were wet and hearts tender as her song brought us into the very presence of God.

She sat down, and in the silence which followed we continued to worship. Then the leader of the meeting took his place in the pulpit. With one icy blast of praise to man, he blighted the warmth, the fervor, the blessedness of that moment as he praised the singer in glowing terms, comparing her at length with a well-known soloist of worldly fame and assuring us that we had been greatly honored by her presence.

I shall never forget the look of shocked amazement on that singer's face before her head dropped and she covered her eyes with her hands—to hide the tears in her eyes, I am sure, for I found tears in mine.

She had been singing about Jesus. She had been thinking of Him. She had been worshipping God in song. And somehow this wrenching of hearts and minds from Him to her was sacrilege.

Others were also affected. Quite suddenly, under the touch of that leader, the

congregation which had gathered to worship God became merely an audience of spectators.

**T**HE TRAGEDY is that the instance just described is no rare occurrence. More and more often, the meetings of the saints of God—even some of the great mass meetings involving great outlay of time, energy and money—culminate in the gathering of an audience rather than a congregation.

How often in such meetings I have sat with heavy heart while leaders talked with forced gaiety, forced enthusiasm, with almost a theatrical manner, as if Jesus Himself were not able to bless or to reach hearts without the salesmanship of their jovial remarks. How often I have wondered as they introduced singers, musicians and speakers with lengthy laudations, what would happen if all the people of God gathered there would suddenly lift their eyes from man to the Creator and worship Him, praising Jesus Christ and giving place to the leading of the blessed Holy Spirit. With God receiving the glory, with Jesus the object of every worshiper's love, with the Holy Spirit leading, surely blessing, conviction and

**I**T IS NOT ALTOGETHER the fault of the leaders that Jesus has but little place in many of our meetings. As Hosea tells us, "And there shall be, like people, like priests: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough" (Hos. 4:9, 10).

Sometimes we go away empty because we have come to the assembly of God's people without having prayed that He will bless the gathering and manifest His authority. Perhaps we come thinking in terms of the persons who are to speak or appear on the program, rather than in terms of meeting with God.

Frequently we must admit that we are slow to respond to the wondrous truths of the Word with glowing faces, nodding heads and, now and then, sincere "Amen's." But how quick we often are to react to levity! Such response on the part of a congregation cannot help but affect the speaker, because response is an important part of his ministry.

If we, the saints, come to be entertained, that is all we can expect. But let us remember: "It is the Spirit that quickeneth; the flesh profiteth nothing."

If this very thing has been the burden of your heart—and it is the burden of many hearts today, for as a layman I hear of it everywhere I go—then pray.

[Continued on page 31]

☆ Illustrated by Stanley Fleming ☆



Martha Snell Nicholson and her neat Wilmington, Calif., home.

*Pain has twisted her body . . . sorrow  
has not spared, yet Martha Snell Nicholson  
still bears the unflinching testimony of a*

# Heart Held High

An intimate glimpse of a Christian you should know

By DOROTHY C. HASKIN

**I** BELIEVE it when you say it, because you know what suffering is. When people who are well say those things, I think they don't know what they're talking about, but Martha Snell Nicholson does."

That is the appreciative cry of the letters, hundreds of them, thousands of them, that come to Martha Nicholson. They come from all over the world: Africa, Europe, England, all the states. They fill her bedroom. They are piled in boxes, under the bed, on the shelves. They are tucked in every nook and cranny. The room overflows with them until there is scarcely room for Mrs. Nicholson.

They all, in different ways, say the same thing. The grieved, the shut-ins, the troubled, the paralyzed listen when she says:

*Bitter were the tears*

*I shed from day to day.*

*But, oh, how sweet to have*

*Him wipe them all away.*

They listen because they know she speaks from experience.

Many of these letters come from those who have read her books of verse, *Wings and Sky*, *Threshold of Heaven*, *In Heaven's Garden*, *Ivory Palaces*, and *The Glory Forever*.

Year after year, she has written beau-

tiful verse in a pain-racked, twisted body. In 1932 she could write of "Twenty Years of Pain and Thankfulness." Eighteen years have passed since then and the pain is still as intense, the suffering as acute. During the years, her body has shrunk from five feet six to four feet eight and she weighs only eighty pounds. Her spine is completely ankylosed and is encased in a heavy steel brace.

In addition to her physical suffering, she has borne the sorrow of her husband's death. Howard Nicholson was the stay of her heart, but two years ago he went home to glory. For years, she has spent most of her time on a narrow bed in a room seven by eleven, but she says, "There is no limit how far up I can reach."

It may seem a marvel that this frail woman can carry on a world-wide ministry, but the greater marvel is her buoyant spirit. People visit her, expecting to see a pathetically brave woman. But she isn't brave! There isn't one speck of the Pollyanna, "Keep smiling" spirit about her. She is much, much more than brave. She is a woman who has lived above a kind of suffering which seemingly should have squeezed life dry of its beauty. Yet she bubbles over, laughs easily and often. She says that her happy spirit is definitely a gift from God, that—

*Watching me walk with sorrow,  
That is why*

*He made me this gift of laughter,  
This heart held high.*

"She has an unusual spiritual insight; a tender, understanding heart, and a cheer that is amazing," Dr. Charles E. Fuller of the "Old Fashioned Revival Hour" says of Martha Nicholson.

Dr. Fuller is but one of the thousands who have been drawn to her bedside. Her home in Wilmington, Calif., has aptly been called the "Grand Central Station of the Christian World." Indeed, the threshold has been worn thin by the stream of visitors. Humble devotees as well as some of today's outstanding Christians have made pilgrimages to see her.

Those who do, instantly feel her kinship of heart. Their spirit recognizes one who is touched by the heartaches of others, and they lay bare their secrets to her. When they leave, the peace of her presence lingers in their hearts, warming them like a fragrant pinewood fire.

**H**ER MINISTRY BEGAN from almost the minute her first verse was published. There was always a response. She understood the hearts of people and put into words the feelings of the inarticulate.

Also, she has the gift of stating doctrine clearly. One day Dr. Lewis Sperry Chafer, president of Dallas Theological Seminary, read her poem, "My Advocate," to his class of student ministers. When he finished, he said, "That is what I have been trying to teach you."

While in the main her ministry has

Writing from her home in Los Angeles, Calif., Mrs. Haskin is a contributor to various Christian publications. In selecting a title for the above article, she chose the words which Mrs. Nicholson herself selected for the title of her new book of poems soon to be released.

been one of comfort, there have been those who became Christians through her writing. One of her early tracts, "A Letter to You," came into the hands of a man and his wife. They read the message, believed in Christ as Saviour, and returned to tell the person who had given them the tract. He, in turn, wrote Mrs. Nicholson of their salvation.

It was in 1932 that the blessing of her ministry rose like the tide. She wrote an article entitled, "Twenty Years of Pain and Thankfulness," which was published anonymously in *The King's Business*. This was a message that truly touched hearts. Shut-ins read and reread it. Those in pain held it, twisted in their hands, as if it could give them strength. The paralyzed clung to its words of hope. Sufferers throughout the world resolved with tears in their hearts that if Mrs. Nicholson could stand what she had, they could too. A paean of thanksgiving seemed to go up all over Christendom for this article.

A woman in Webster Grove, Mo., wrote asking if her Sunday school class could publish the article in tract form. Permission was gladly given, and the tract distributed until demands became so great the class couldn't answer the letters.

Mrs. Nicholson and her husband then decided to take over the tract as a faith work. They published it, and letters came and came. Again and again they published it, and request after request was received.

When World War II began, an avalanche of letters descended upon the little house at 1406 Lagoon in Wilmington. Mrs. Nicholson wrote a verse entitled, "To My Boy Overseas." It was published by the *Sunday School Times*. There were so many requests for copies that the stock of reprints was soon depleted. After receiving the piles of forwarded requests for this wartime poem, she decided to print it, along with three others, in a four-page tract.

One of the three poems was "To My Mother," written in response to the request of a young man who had asked her for a poem expressing his feelings for his mother. The others were, "When You Come Home," and "From My Son in Heaven," which has been called "the best poem to come out of the war." The letters rained in till volunteers from one of the churches were kept busy afternoons filling requests. More than 200 were received in a single day.

Anyone who asked would receive the poems. Hundreds of letters would come without even a dime in them, and then there would be a letter with a gift, which would pay the expense of the others.

It was always a marvel to Mrs. Nicholson to see the Lord balance the books. Once, for example, when the Nicholsons wanted to print a Jewish tract, there was only twenty dollars in the tract fund to meet the printing bill of forty dollars. "We are doing this on faith," Howard Nicholson reminded and off to the printer the tract went.

The day the bill was due, Mrs. Nicholson opened a letter from a stranger. In it were two ten dollar bills with a note, "For the tract work."

## Consider God's Brave Red Lily

(A Tribute to Martha Snell Nicholson)

By the Gardner's Helper

ONE of our garden's treasured possessions is a big, fat amaryllis bulb which produces beautiful, large red lilies each year. But one year snails made their way to this lily. They gnawed their way up the stem inside, leaving just a shell of the stalk for the sap to rise to the flower buds. But the brave flowers kept on growing in spite of this damage.

Then came a morning when the greedy snails chewed too much on one side of the stalk. The stem broke. The helper felt so sorry that she picked the stalk and put it in a vase of water in the house.

Did the buds give up and refuse to bloom in the face of all this discouragement? No. They grew slowly and bloomed into beautiful red lilies.

Seemingly, however, the bulb wasn't satisfied. It had not produced a finished flower out in the garden. It tried again with another stalk. Again the snails fairly ran with joy for another meal. This time they destroyed even more of the stalk than before.

The helper again picked the stalk with

its buds and put them in a vase. Now five gorgeous red lilies bloomed together—brave, colorful, beautiful and perfect in shape.

I think of those lilies as books of poems—*Wings and Sky, Threshold of Heaven, In Heaven's Gardens, Ivory Palaces and The Glory Forever*—blossoms from the testimony of Martha Snell Nicholson, whose life, like the lily, is a beautiful tribute to our Lord.

Few realize how hard it is to keep going, to keep sweet and loving, to continue trusting our Saviour when our bodies are racked with pain.

Often the future looks very dark, but when poems of cheer and courage come our way, they send paths of light ahead. Mrs. Nicholson's poems have meant much to me, a farm wife on an isolated mountain ranch, whose body suffers greatly from arthritis, heart trouble and other afflictions.

If she can suffer and still trust and serve Him, so can we. May God bless His beautiful red lily Christians!

A million and a half tracts were mailed out, and then Mrs. Nicholson stopped counting. But the tracts are still being sent to all who write for them.

THOUGH it was the tract on suffering that gave impetus to her ministry, and many of her poems touch on this theme, her nimble mind covers a wide scope of interests. Many of her poems tell of the sheer beauty of the world.

*God walks in my garden*

*In the early dawn;*

*But when I rise to greet Him,*

*He is always gone,*

*Though I can trace His footprints*

*In beds of violet*

*And in a lily's perfume*

*His presence lingers yet.*

Her love of beauty was first awakened when she was a child in Tacoma, Wash., where even the vacant lots are places of beauty and maidenhair ferns grow in the wells. One day, when she was only four, she was romping with some children and kicked a board loose in a wooden sidewalk. A fern, green and delicate in the rich, brown earth, caught her eye. She stooped to stare at it, her heart hushed. It was a long time before she could go back to playing with the children.

Coupled with her love for beauty is her love of the Saviour. A love expressed in—

*There is something in heaven that man put there*

*(Our shame, but forever His glory who bare*

*Our offenses), behold at the mercy seat  
The scars in His hands and His side  
and His feet!*

She was so young when she first loved Jesus that she does not remember when it was, and throughout the years in the school of suffering she has grown to love Him even more deeply.

This discipline of suffering, of waiting and enduring, began many years ago. She was a young girl then, in love with Howard Nicholson. They were engaged when she developed tuberculosis. Plans were broken, the marriage postponed until she could be restored to health.

Seven years followed, most of them spent in bed. They were the longest in her life. She was filled with the hot impatience of youth. There was no sense of being trained for a ministry, only a desire to be with her beloved. At last, with the disease which had stricken her arrested, she could say:

*"Wife" is a beautiful word;  
Softly the new-made bride  
Whispers it in her heart,  
Shy with tremulous pride.*

One free year was allowed her; then came a relapse. For the sake of her health, the Nicholsons moved to California. But suffering pursued her. She contracted amoebic dysentery. When that cleared up, arthritis chained her body to a rack of pain. Then other illness necessitated seven major operations and fifteen minor ones. She experienced suffering upon suffering until she cried:

*Oh, I had never guessed  
That we could dwell so sweetly here,  
My Lord and Pain and I,  
Within this fragile house of clay,  
While years slip slowly by.*

[Continued on page 63]





# Fires of Ca

*A weary, haggard, stricken world  
awaits the kindling of the spirit  
that can weep for one lost soul*

AMERICA was a rough and rugged country when our forefathers began to carve the early colonies out of the wilderness. But the people who did the carving were rougher than the topography of the land. They were as bold and fierce in their sins as they were in their wars with the Indians and their battles against primitive hardships. A frontier civilization, whether hewing down a forest along the Atlantic or digging for gold along the Pacific, might be expected to be free from restraint not only from men but from God. And the early settlers were rugged individualists who did as they pleased, God or no God.

But something happened to America back there in the latter part of the seventeen hundreds and throughout the years of the eighteen hundreds. It was the marvelous something that we call the Great Awakening and the Great Revival. Men in multitudes began to call upon the name of the Lord. Churches sprang up everywhere. Revivals were held in every settlement, village, and hamlet in the country. America was turned to God.

Who did this work of grace? Who carried forward this incessant evangelization of the people? It was the pioneer preacher with the flaming heart who went forth in obedience to the call of God to declare the whole counsel of the Almighty. As the population extended westward beyond the Alleghenies into the new territories of the American continent, these men of God, without organization or visible means of support, pushed boldly into the regions beyond.

One of our church historians has recorded for us the untiring efforts and sacrificial devotion of these pioneer preachers. Their hardships were such as we of the present day can hardly imagine. They went forth into the wilderness not knowing where they would find a night's lodging or their next meal, willing to suffer untold privations if only they might point some to the Lamb of God.



They traveled from settlement to settlement on horseback or afoot, with no road save an Indian trail or blazed trees, fording streams over which no bridges had been built, exposed to storms, prostrated by fevers, wasted by malaria, but indomitable still.

Like Paul, they passed through perils many—perils by the way, perils from savage beasts, perils from savage Indians, perils from godless and degraded men. If they did not wander "in sheepskins and goatskins" like ancient heroes of faith, they wore deerskins, and homespun took the place of sackcloth. Many died prematurely of privation and disease.

Their preaching services were held wherever men would listen to the gospel message. The houses of worship were the rude cabins of the people or more generally God's great out-of-doors, the woods and the prairies. Their libraries consisted of a Bible and a hymnbook. They did not read polished essays from a manuscript. The preaching was straight from the heart, not always scrupulous of the king's English, but full of the strong doctrines of grace, eminently evangelistic, calling upon men to flee the wrath to come—and to find refuge in the faith and hope of Christ Jesus.

These men, uncouth as they would seem now, unwelcome as they would be to any fashionable pulpit in our cities, led multitudes to the cross of Christ, founded churches in all the new communities of the West, laid the foundation upon which our Christian institutions have since been built. Our modern day Christian may well heed the call of Isaiah to his own people: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." We who have entered into the labors of such men are noble indeed if we are worthy to unloose the latchet of their shoes.

THE PIONEER PREACHER would hardly recognize the message of his mod-

*"In the last fifty years . . . the proposal has been to save society in bulk: slum by slum, union by union, legislature by legislature, organization by organization."*

*"It is the lack of care for the lost and dying that has chilled our hearts and rendered pulseless our hands of appeal."*

*"With Christ it was the cry of the individual rather than the weight of the crowd: the one lost sheep, the one lost coin, the one prodigal boy."*

*"We must have preachers who dare to go forth to preach not sociology but salvation . . . not progress but pardon . . . not the new social order but the new birth . . . men who are ambassadors, not diplomats."*

ern successor. A vast change has turned the modern preacher from the conversion of the lost to the promotion of institutions and causes.

In the last fifty years, the great historical American churches and their leaders have grown less and less interested in the conversion of the lost, and more and more concerned with the advancement of causes. The proposal has been to save society in bulk: slum by slum, union by union, legislature by legislature, organization by organization. The young theologs have been preparing to redeem the world by becoming proficient in sociology.

The emphasis in most of the culturally acceptable preaching of modernity has been impersonal, stressing social ills rather than personal sin. The great themes of the modern pulpit have been those centering in social and economic justice: the saving of democracy, the national ills of the world, pacifism and the crusade for peace. If not preaching world peace, then they were occupied with race discrimination, international relationships, the promotion of cultural and fraternal movements, the necessity for civic improvements, the furthering of international justice. Having lost faith in the Scriptures, and with hearts that were spiritually empty, they found in these social subjects themes for their sermons.

# Evangelism

By W. A. CRISWELL

Liberal theology has always looked with scorn and disdain upon the old-time subjects of repentance and regeneration. To the liberal, these great scriptural teachings are so much unnecessary, outworn, theological baggage. The doctrine of conversion, so much stressed by our fathers, is no longer even mentioned in most of the fashionable pulpits of America. Horace Bushnell's aberration of Christian cultivation has been accepted without question; i.e., to become a Christian is a mere matter of learning and has nothing at all to do with conversion. The modern liberal likes his cross on top of the steeple, in the center of the altar, or on a gold chain around his neck, but not in his heart and in his preaching as the blood atonement for the soul.

Again, the suspicion under which emotion has fallen as a result of the new psychology has discredited the earnest, burning appeal to the soul. The modern sermon sounds as if the minister were fearful of revealing any profound, emotional tides in his life and faith. The evangelistic appeal, with its conviction that men are lost and that they must repent and turn to Christ, has been carefully eliminated from many of America's principal pulpits. Any response to a message, or a message delivered to evoke a response, would betray intellectual weakness or emotional instability. The fountain source of evangelism, therefore, has been destroyed in false culture and empty pride. Personal religion has given way to institutionalized religion, inner piety to outward conformity. Our relationship to a social institution has taken the place of our relationship to God.

**T**HE SPIRITUAL DEARTH in most of our churches in America is the high and tragic price we have paid for such preaching. Emotion has been so completely eliminated from present-day worship that the people are becoming emotionally starved. Perhaps this is one reason moving pictures are so popular: there, one can be as emotional as one pleases, for it is dark and tears are not noticed.

We have forgotten that Christianity is more than reason and intellect; it is fundamentally a great emotion, a great love for the Saviour. "Simon, son of Jonas, lovest thou me?" Jonathan Edwards one time said, "The heart of true

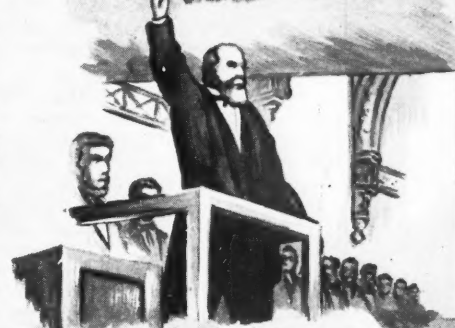
religion is holy affection." He contended that "our people do not so much need to have their heads stored, as to have their hearts touched." Most of our great decisions are made emotionally. Our homes are built on the basis of a great emotion: men and women undertake the great sacrificial duties of life carried forward by a great emotion.

Not only has the modern pulpit been emptied of its heart and soul, but it has signally failed to change the tragic course of the world. While preaching pacifism and peace, the wars have been bloodier than ever. While our pulpits have been given over to race relations, the tension has become greater than ever. While the preachers cry out for international justice, there is more diplomatic suspicion and intrigue than ever. While the liberal scoffs at the doctrine of depravity and the reality of hell, the horrors of hell and the holds of sin are more vicious than ever. While holding forth on the high and mighty and impersonal themes of the social and economic order, the sinner has continued in his sins, the fabric of the social order has rotted, and the members of society have found no urge to become better men and women.

And in the meanwhile, a haggard, weary, stricken world seeks for the light and the way, fearful and anxious, staggering and hesitating, while the fruits of victory are stolen from us. The great crisis of life is here, our future and destiny as a people—the threat to the very existence of the nation and world—and we are not prepared. The great need that covers earth and fills the air is for moral, spiritual regeneration, and there is no power in us. Like the cry of the king to the man of God: "The children are come to the birth, and there is not strength to bear."

Our humanists, idealists, pacifists, perfectionists think they will be able to keep the lasting values of Christian civilization apart from the life-giving, soul-saving spirit. That hope is vain. Standards, visions, wishes, laws, treaties, concordats, conferences alone will not do. We need spiritual power.

**I**N THE BEDLAM of voices and the screaming headlines of the capitals of the world, crying aloud to communize the world, to socialize the world, to militarize the world, to democratize the world,





## Dr. W. A. Criswell

**A**LTHOUGH Dr. Criswell is a relatively young man—he passed his fortieth birthday last December—he has for many years known the “Fires of Evangelism” in his own life.

Born in southern Oklahoma and reared on a farm in Texas, he was converted at the age of ten and dedicated his life to the ministry two years later. At seventeen, following his graduation from high school, he was licensed to preach and has been

preaching ever since.

In addition to pastoral and evangelistic experience, he received formal training at Baylor University in Waco, Tex., and at Southern Baptist Theological Seminary in Louisville, Ky., being awarded a doctor of philosophy degree from the latter school. He also holds a doctor of divinity degree conferred upon him by Baylor University.

Six years ago he was called to the pulpit of Dallas' First Baptist Church, left vacant by the homegoing of Dr. George W. Truett. There he pastors one of the largest churches in the world which has a membership of more than 9,000 and an annual budget of \$550,000, half of which goes for missions. In frequent demand as a speaker, he this year addressed the Kentucky, Illinois and Louisiana evangelistic conferences and spoke at the annual Founder's Week Conference of Moody Bible Institute held in Chicago.

I hear also the voice of God: “Who will evangelize the world?” “Whom shall I send and who will go for us?” “Who rises to become the messengers and evangelists to this generation?”

In all humility let me say that the hope of God lies in those churches and among those servants of Christ who are unfettered with the dead weight of ceremonialism and who are free from the dry rot of liberalism. Apparently, there are no others thus inclined to lead the way. If we do not respond, no one responds; if we do not go, no one goes.

It does not seem to have occurred to the churches of today that their duty and call are not so much to solve all the problems of the world as to point the way to Him who alone can help us. No people yet, however dire their circumstances, has ever exhausted the ableness and adequacy of our living Lord to save. But that power of salvation can be mediated to the people only through a flood of new spiritual life among the children of God, a reawakening within the churches themselves. When the heart is aglow, the hardest problems become solvable; love awakened finds her own gracious channels. It is only when the churches suffer from cold formalism and indifference that any problem of human need becomes insolvable. Our hope is in a revival of spiritual religion, a new breath which will pass over the valley of dry bones and make them live.

With that coming of life, we must have preachers who are like prophets, whose words are like fire and like a hammer that breaketh the rock in pieces. We must have preachers who, like John the Baptist, demand of the men of this generation not that they say within themselves, “We are of the scientific age,” “We are of Western civilization,” “We are of the century of progress,” “We are of the atomic era,” but that they bring forth fruits worthy of repentance. They

must be men of God who dare to go forth to preach, not sociology but salvation, not economics but evangelism, not culture but conversion, not reformation but regeneration, not renovation but revival, not revolution but redemption, not progress but pardon, not the new social order but the new birth, not a new organization but a new creation, not resuscitation but resurrection; men who are ambassadors, not diplomats.

For this revival of soul-saving power the churches may not be ready, but the world is ready. To the churches a revival means humiliation, a bitter knowledge of unworthiness, an open and humiliating confession of sin on the part of ministers and people. It is not the easy and luxurious thing many think it to be, this reinstating the churches in the spiritual authority of binding and loosing. The power comes to search before it heals; it comes to condemn ministers and people for their unfaithful witness, for their selfish living, for their neglect of the cross; and to call them to daily renunciation, to an evangelistic passion, and to a deep and daily consecration.

A revival says to the people nothing of power such as they have learned to love, or ease or success. It accuses them of sin, it tells them that they are dead, it calls them to awake, to renounce the world and to follow Christ.

Not until our churches are bowed down before God in conscious dejection of unworthiness will the revival come. Not until our people in passionate self-abasement plead for that revival which comes through renunciation will the revival come. Our entreaty to God in prayer for a spiritual renewal must deepen and spread until the sense of need becomes a burden, until the cry, “How long, O God, how long!” becomes an agony. This is the cry which God cannot deny. It is for that cry God intently listens. For until the need becomes vehement, the

answer is not given. Not until the kingdom of God suffereth violence does the divine response come.

**I**F BIBLE-BELIEVING CHRISTIANS are to be the world's evangelists, where shall we begin and how shall we carry on? We must begin where Jesus began and do as our Saviour did. It all starts with an awakened sense of the infinite worth of the individual. You must begin with the man next to you, with the congregation where you belong, in the neighborhood where you live; with the burning conviction that each man is a soul for which Christ died.

How the modern Christian has been carried away by the totalitarian conception of society is simply amazing. Society is everything; the individual is nothing. What better tenet could one find for a fascist or communist creed?

But all this is different from Jesus. The great thing Jesus did for us was to set forth the worth of the individual, the priceless gift of personality. He worked upon the principle that society derives its life from the individuals who compose it. The individual man remains forever separate. He is incapable of fusion. The basic doctrine of evangelical Christianity is the infinite value which God placed upon each soul. Social and economic justice are great themes, but to make them the gospel undermines the personal in religion. In his enthusiasm to save the social order the modern preacher overlooks the one, lost man, and it is for that one, lost soul that Christ died.

The entire ministry of our Lord Jesus is an eloquent commentary upon the heart of God and the worth of a single man. With Christ it was the cry of the individual rather than the weight of the crowd: the one lost sheep, the one lost coin, the one prodigal boy. It was the woman by the well, the ruler by night, Zacchaeus in the tree, James and John by the lake, the robber on the cross.

Not long after going to the pastorate in Dallas, I was making my way to the church one morning when I saw a small crowd gathered on the sidewalk at the front of the building. Turning aside to see what so attracted their attention, I saw a man fallen prostrate on our church steps. He was evidently a poor man, with heavy work shoes, blue overalls and a blue shirt open at the collar. He lay there with his hands outstretched toward our church door; and as I watched him he died. The police soon came and took the lonely creature away.

But my heart was troubled within me. Who was this man? What was his name? Was he a Christian? Was he saved? Why did he come to our doorstep? Why did he seek the sanctuary of God? Why did God place him there just as I passed by? Surely, God allowed this thing lest I forget the people in the throng, the lonely heart in the maze and mass of organization, the individual in the crowd. He was the one lost sheep.

**T**HIS IS THE THING we have so largely done: while we are busy saving  
[Continued on page 43]



## Winning the Children

# Child Appeal for Your Meetings

By LIONEL A. HUNT

*Practical help in planning programs  
which point boys and girls to Christ*

**T**HERE IS NO MORE sure or effective way of determining how successfully boys and girls may be reached by special services for them than for some Christian group to arrange a one- or two-week children's evangelistic campaign. Such a campaign, however, will need the same prayer, planning, preparation and effort as would be required for any other spiritually successful series of meetings for adults or young people.

The difference will be that the results among the children will be vastly more far-reaching and the measure of blessing unbelievable to those who have not experienced it.

A few years ago the Tacoma Bible Church of Tacoma, Wash., determined to test the effectiveness of such a series of evangelistic services for boys and girls. The pastor at that time was Earl M. Jensen, and he writes:

"When the attendance was totaled the first evening, we had twelve hundred boys and girls out for the 'Twilight Hour' . . . The three succeeding nights brought out over a thousand each evening. Five hundred and sixty-nine of the children came into the inquiry room and were dealt with by Sunday school teachers and other personal workers, and during the four evenings two hundred boys and girls were found never to have been in Sunday school.

"Seven hundred of the children attended all four nights, and we selected storybooks published by Moody Press to distribute as gifts to the homes. This made a contact with the homes represented and a great opportunity was afforded our women to minister in these homes. As a result, we have a list of prospects so large that six months after we have not yet exhausted it. Children were added to the Sunday school, family altars were established, and parents began to attend church who had fallen out of the habit some years before."

Not only was this church impressed by the results of its children's campaign, it was challenged by the possibilities presented for reaching adults. Writes Pastor Jensen:

"Were such brief campaigns in child evangelism undertaken before a major campaign with adults, there would be hundreds of homes open to Christian workers out of which might be brought unsaved parents to hear the message of

salvation which the children had heard and accepted a few days before . . .

"While some may say that they are moved at a time of emotional stress, we nevertheless look upon the large number of children going in and out of our Sunday school and living for the Lord Jesus Christ and know that it is well worthwhile. The educational follow-up may be as intensive as anyone desires to make it, and the more intensive the greater the prospect of lasting success."

All Tacoma was stirred by this particular campaign. Pictures appeared in the press and one newspaper topped the

second section of its edition one evening with the headline, "Tacoma's Youth Turns to Religion."

Experience has shown that God is ready to pour out His blessing *anywhere* on those who will undertake to reach children in this way. Blessing in the measure of prayer and effort expended has been experienced in scattered cities from Montreal, Canada, to Portland, Ore.

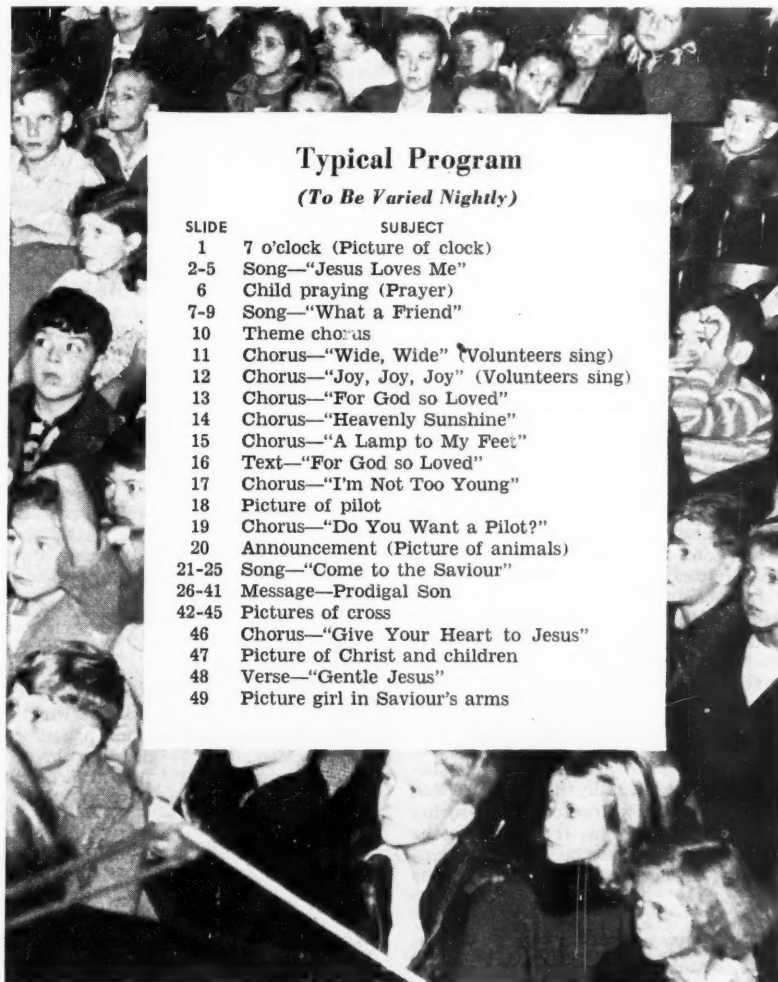
E. Payson Hammond, the evangelist referred to in the preceding article, ex-

[Continued on page 62]

### Typical Program

(To Be Varied Nightly)

SLIDE	SUBJECT
1	7 o'clock (Picture of clock)
2-5	Song—"Jesus Loves Me"
6	Child praying (Prayer)
7-9	Song—"What a Friend"
10	Theme chorus
11	Chorus—"Wide, Wide" (Volunteers sing)
12	Chorus—"Joy, Joy, Joy" (Volunteers sing)
13	Chorus—"For God so Loved"
14	Chorus—"Heavenly Sunshine"
15	Chorus—"A Lamp to My Feet"
16	Text—"For God so Loved"
17	Chorus—"I'm Not Too Young"
18	Picture of pilot
19	Chorus—"Do You Want a Pilot?"
20	Announcement (Picture of animals)
21-25	Song—"Come to the Saviour"
26-41	Message—Prodigal Son
42-45	Pictures of cross
46	Chorus—"Give Your Heart to Jesus"
47	Picture of Christ and children
48	Verse—"Gentle Jesus"
49	Picture girl in Saviour's arms



Mr. Hunt is an electrical engineer who lives in Hollyburn, B.C., Canada. The present series of articles—of which this is the second—is the outgrowth of several years' personal experience in evangelizing boys and girls through special meetings.

# The New Birth

By C. Norman Bartlett



Skalman photo

*A helpful study of the doctrine of regeneration, complete in this issue*

Of all the subjects that engage the minds of men, none is of more vital concern than that of regeneration. The new birth is at once an absolute necessity and a priceless privilege. According to Scripture, everyone who is not born again is eternally lost. With regeneration comes the title deed to a home in heaven and new life in Christ that throughout the reaches of eternity will blossom into multiplying fruitfulness and happiness. What shortsighted folly, then, to neglect what the Bible teaches on this subject!

THE NECESSITY for regeneration is twofold. First, the sinfulness of man requires it. The practice of sin is as popular as the doctrine of sin is unpopular. Men put guilt on the guilt of sin; they would rather make light of it than get rid of it. What the Word condemns as death, the world commends as life. Culture does not eliminate sin, it merely serves to put a veneer on sin. Education but gives it deadlier weapons.

The ubiquity of sin, however, in no way mitigates its iniquity. On the contrary, it confirms the teaching of the Bible that the whole race is guilty before God and under condemnation. From Adam all humanity inherits both the guilt and the pollution of sin.

It is more in accord with actuality to say that men sin because they are sinners, than to maintain that they are sinners because they sin. Acts of sin spring from the state of sin; they are like the coughs that are but the external symptoms of a deep-seated disease of the

lungs. Man-made remedies for sin and human panaceas are no more effective than cough drops given to bedridden victims of pneumonia or tuberculosis.

Not only does the sinfulness of man make regeneration an imperative necessity; the holiness of God likewise demands it. In Hebrews 12:14 we are told that "without holiness no man shall see the Lord," and in Matthew 5:8 we find Jesus saying, "Blessed are the pure in heart for they shall see God." This need for holiness is both an objective requirement on the part of God and a subjective condition on the part of man. In other words, God cannot permit sin in any form to come into His presence, while man cannot behold God when his eyes are blinded by sin.

Since man cannot acquire for himself the righteousness that God requires of him, then God must bestow it upon him if he is ever to come into possession of it (Ezra 9:15; Jer. 13:23; Rom. 3:11; Eph. 2:3,4). This He does in covering the penitent sinner with the imputed righteousness of Jesus Christ.

But justification and regeneration go together; we cannot have the one without the other. The former has to do with our change in standing; the latter with the imparting of a new nature, without which the new standing would be but a hollow mockery. Men may be deceived by a counterfeit respectability; but "the Lord knoweth them that are his" (II Tim. 2:19).

In color, steel needles and brass pins may look very much alike; but the magnet makes an unerring separation. As steel needles are drawn to the magnet while the brass pins are left behind, so the holy God can have fellowship only with souls that have been made partakers

of the divine nature (II Pet. 1:4) through the miracle of regeneration.

NOW WHAT do we mean by regeneration? We need to be perfectly clear in our minds, first of all, that it is not a work of man. It is not synonymous with baptism. John 3:5 and Titus 3:5, which are so frequently quoted in support of baptismal regeneration, do not refer to water baptism at all, but are figurative statements of the need of cleansing by the water of the Word. Baptism is designed to be a symbol of the inward change effected in regeneration, and no more makes the subject of it a Christian than a seal or label produces the manufactured article to which it is affixed.

Nor is regeneration to be confused with reformation. In view of the fact that Almighty God finds it necessary to bestow a new nature upon a man if he is to be saved, it ought to be perfectly obvious that all efforts at self-reformation on the part of man are worse than useless. During World War II, many articles could not be produced, for the simple reason that the indispensable raw materials were absolutely unobtainable. Similarly man does not have within his finite being the necessary spiritual ingredients for a supernatural renewal. In God alone are to be found the resources of salvation.

It follows, then, that regeneration is, and of necessity must be, a work of God. In the reproduction of life, like begets like. This principle operates unfailingly and inflexibly in all realms of animate existence. Why, then, should the point emphasized so clearly and repeatedly in Scripture (John 1:13; Jas. 1:18; I Pet. 1:3, etc.), that only God can beget divine life in the penitent sinner, prove a stumbling block? New life is conceived in the soul at the very instant of surrender to Christ. The Father gives to all who take His Son as their Redeemer the life and the right to become His children (John 1:13). Birthright rests on right birth.

Being a work of God, is it strange that the act of regeneration itself escapes

Dr. Bartlett is a member of the faculty of Moody Bible Institute, Chicago, Ill., and a frequent speaker at Bible conferences. He is the author of the book, *The True God*; a collection of Christian epigrams known as *Bartlett's Sparklets*, and the Moody correspondence course, *The Gospel in Galatians*.

observation and defies analysis? The split second one knows he is regenerated, he has already been regenerated, even as one no sooner knows he is awake than he has already been awakened. Then why should we be disturbed by the fact that the miracle of regeneration takes place in the depths of subconsciousness where we are impotent to witness its occurrence?

Since no one has ever really seen the supernatural transformation taking place in his soul, why should it occasion anxiety if we cannot—as many, in fact, cannot—recall the very day and hour when we were saved? We can know that we are in one state rather than another, even though we may not have noted the dividing line between the two. The important consideration is that the individual concerned know whether he has passed from death into life and is now enjoying the experience of salvation in the Lord Jesus.

As the supernatural change wrought of God in the new birth is invisible in its operation (but not in its effect!), it is in the very nature of the case inscrutable. How God works the miracle itself is His own secret and one that will forever elude investigation.

This does not mean the miracle is irrational. What is conformable to divine reason is not always explainable by human reason. Why not let mysteries be mysteries? Why let a sense of wonderment boil dry in the pot of rationalization? Like the interactions between the immaterial mind and the material body or the transmutations of cause into effect (problems which the world's greatest thinkers find themselves helpless to solve), regeneration is as undeniable as it is indefinable. Let us bear in mind that what transcends reason no more destroys it than the clouds remove the mountain summits they hide from view.

Regeneration may be regarded basically as the impartation of the divine nature or new life in Christ that occurs at the moment Jesus Christ is received as Saviour. This communication of a new nature from God is infinitely more wonderful than would be the sudden bestowal of a gift of brilliant genius in music, painting, literature, or in any or all of the many worthwhile fields of creative endeavor.

The new birth is, as Dr. William Evans so well reminds us, "a crisis with a view to a process," and that process, is infinite and eternal. To live the Christ we love is the greatest creative art in the world. In the miracle of the new birth the believer is made the recipient of a gift of life from above that enables him to live in and for Christ, and throughout the unfolding aeons of eternity to bring forth multiplying fruit in the service of the One who is his Saviour and Lord. What a prospect!

But while regeneration is the implanting of a new nature from God, we must not succumb to the delusion that it is the uprooting of the old nature of sin, for such is far from the case. Emancipation from the dominion of the old nature is not to be thought of as its eradication. Galatians 5:16-18 makes it emphatically clear that the believer possesses the old nature along with the new,

## By Dawn's Early Light

★

By Olive Weaver Ridenour

*Oh, thus be it ever when freemen shall stand*

*Between their loved homes and the war's desolation;*

*Blest with victory and peace, may the heaven-rescued land*

*Praise the power that hath made and preserved us a nation.*

FROM his place on the British frigate, *Surprise*, the young American lawyer watched the twinkling lights across the harbor in Baltimore, Md. It was the evening of September 13, 1814.

All day he had worked to arrange the release of the prominent American physician, Dr. William Beanes, held prisoner on a British ship. Now he and a party of associates who had come to negotiate for Dr. Beanes' return were themselves being temporarily detained on board the frigate.

Suddenly the September night was broken by the roar of cannon as the British began to hurl shells against Fort McHenry at the entrance to the Baltimore harbor. As flash after flash split the darkness, the lawyer and his friends strained their eyes for some evidence of how the fort was faring. Still the ships' guns continued to rake the mainland.

Toward morning, when the bombardment had ceased, others in the party of Americans retired to get some sleep. But the lawyer could not rest. Up and down the deck he paced until, through the early morning haze, he glimpsed the Stars and Stripes, still flying from the fort.

Filled with emotion, he jotted down several lines on a scrap of paper. Thus on shipboard, "by the dawn's early light," Francis Scott Key penned the now familiar stanzas of "The Star-Spangled Banner."

Later, when he and his party had been returned to the mainland, Key copied what he had written and showed it to his sister and brother-in-law. They were enthusiastic and at once had the verses printed on handbills and distributed. Soon the song was being sung to the tune, "Anacreon," a familiar melody at that time, and Francis Scott Key's lines were widely known.

and that between these two natures there is a war to the death. There can be no cessation of hostilities until we are called home to glory.

Scripture nowhere teaches the removal or even the renewal, of the old nature. The soul is like a garden plot in which, at regeneration, the new nature is planted like seeds destined to bloom in a garden of flowers of variegated beauty and fragrance. But the soil of the old



Even today, however, most U. S. citizens know relatively little about the man who wrote what has become our national anthem. But the essential facts are these. Born August 1, 1779, in Frederick, Md., he was the son of a patriot who had served as an officer in the Continental Army during the American Revolution. Growing up in Frederick, he was later sent to St. John's College in Annapolis, afterward studying law in the same city. In 1801 he began the practice of law in Frederick, later moving to Georgetown in the District of Columbia.

Like many of the prominent men of his day, Key was an earnest Christian. A member of the Episcopal Church, he was for many years a lay reader and even at the age of thirty-five considered entering the clergy.

Records show that he taught a Sunday school class and visited the sick regularly. Though living in the slave state of Maryland, he freed his own slaves and aided in bettering conditions among the Negroes. Perhaps even more significant, he conducted family devotions in his home twice a day, requiring all members of his family, as well as the servants, to be present.

Key was not a prolific writer, but he did write other songs. His hymn, "Before the Lord We Bow," was written for a Fourth of July celebration in 1832. A second hymn which is still found in many hymnbooks is his beautiful "Lord, with Glowing Heart I'd Praise Thee."

The Christian lawyer and song writer served as United States Attorney for a number of terms and was occupying that position at the time of his death in 1843.

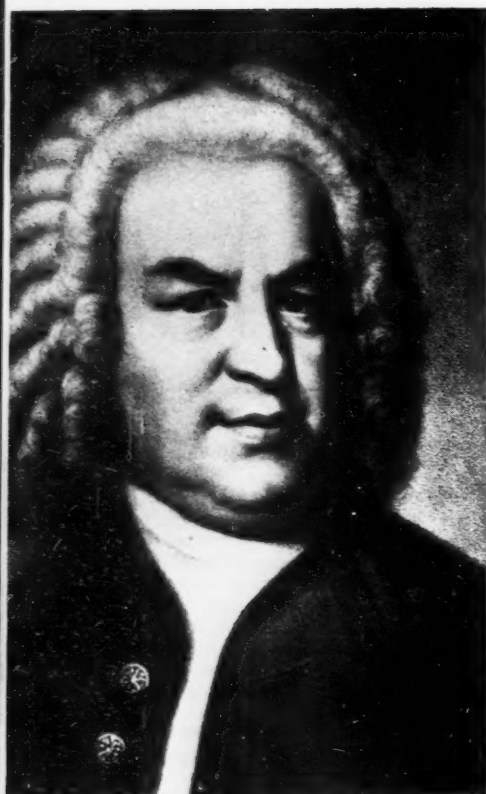
Today above his grave in Frederick's Mount Olivet Cemetery, the Star-Spangled Banner waves day and night, under special authorization of Congress. This is the nation's tribute to Francis Scott Key, distinguished attorney, Christian and author of our national anthem.

nature continues to bring forth plenty of weeds! The view that at conversion the old sinful nature is eradicated is a most dangerous error. On the one hand it may lead to the fallacy of sinless perfection, or on the other to the license of antinomianism.

The question may be asked why the removal of the old nature does not take place at conversion instead of being

[Continued on page 61]





Johann Sebastian Bach. Galloway photo.

# Bach, the Christian

By ROBERT L. BACHMAN

This year's two hundredth anniversary of the death of Johann Sebastian Bach has been marked by unprecedented recognition around the globe. For Bible-believing Christians especially, it is significant that this man, acclaimed by the world of music, is the composer above all others who can be singled out as a genuine heart Christian with a personal, warm and living faith in God. The story of his life is a testimony every Christian should know.

asked the latter for a volume of difficult clavier pieces. Being refused it, he dragged it through the latticed door of the cupboard in which it was kept, and copied it out on moonlit nights. In six months the copy was complete. But the brother heard of it and took the copy from him.

The story is often told of the "miracle" which enabled young Bach to enjoy a few unexpected hours of the music of the organist, Adam Reinken, who lived thirty miles away in Hamburg. To sixteen-year-old Bach, Reinken was the greatest of all musicians. One day the youth was returning from one of his pilgrimages to hear his hero's playing when he sat down beneath the window of an eating place to rest.

Suddenly the window above his head was flung open and two herring heads were thrown out. These delicacies landed at his feet. Biting hungrily into them, young Sebastian discovered Danish coins cunningly hidden in them by some practical joker. So on their strength, he retraced his steps for a few more hours of Reinken and his organ.

Music was only part of the heritage Bach received from his family. "Besides happy contentedness, which is indispensable to the cheerful enjoyment of life," informs Forkel, the first real biographer of Bach, "the different members of this family had a very great attachment to each other. As it was impossible for them all to live in one place, they resolved at least to see each other once a year and fixed a certain day upon which they had all to appear at an appointed place. Their amusements, during the time of their meeting, were entirely musical . . . the first thing they did, when they were assembled, was to sing a hymn."

Young Bach began his professional career on the organ bench in Arnstadt in 1703. He undertook his first composing, mostly for the organ, at the same time. He put all his devotion to God into his work and his compositions reveal a keen student of the Bible. Books have been written describing his technique of transcribing events in the Bible into musical expositions.

symphony orchestras, Bach was a Christian musician and the preponderant part of his music is written for the church. For him, the "S.D.G." (*Soli Deo Gloria*, "To God alone be praise") and "J.J." (*Jesu juva*, "Help me, Jesus!") with which he garnishes his scores are no formulas, but the heart cry that runs through all his work.

"Music is an act of worship with Bach," explains Schweitzer in *J. S. Bach*, probably the outstanding work on the interpretation of his music. "His artistic activity and his personality are both based on his piety. If he is to be understood from any standpoint at all, it is from this. All great art, even secular, is in itself religious in his eyes; for him the tones do not perish, but ascend to God like praise too deep for utterance."

Bach did not lay aside his faith when he composed for instruction or for other purposes. Even in the unpretentious little volume of pieces for the musical instruction of his first-born son, the *Clavier-Büchlein* for Wilhelm Friedemann Bach, he opens the first page of music with the letters, I.N.J. (*In Nomine Jesu* or "In the Name of Jesus"). It is significant that even in compositions for secular cantatas and for instruments, he uses many of the musical themes again later and rearranges them for sacred compositions, "as though he could not quite be satisfied to send out his musical children in worldly clothes permanently," as one biographer puts it. At fifteen, Bach had resolved to devote his life to making music for God. In this dedication he agreed wholeheartedly with Luther, who had said that he "would willingly see all the arts, especially music, in the service of Him who has given and created them." Charles O'Connell, in the *Victor Book of the Symphony*, states that "it was always the simplest and most fundamental of Christian beliefs that inspired Bach to the fullest outpouring of his genius—the passion of the Saviour . . . the realization of human dependence upon a mightier Power . . . the sorrows of the mother who wept at the feet of a Son crucified."

Seventy years after Bach's death, in the fall of 1820, an eleven-year-old Jewish lad sat at the piano of a harmony class far beyond one of his years, in the *Singakademie* in Berlin. The class was study-

**T**his year the world is paying homage to the genius of Johann Sebastian Bach. But in giving recognition to the great German composer who died two hundred years ago, it is also—possibly unknowingly—acclaiming a life which was openly lived for God and dedicated to His service.

There were many Bachs in the region of Eisenach, Germany, where Bach was born on March 31, 1685. Indeed the very name, Bach, virtually came to mean musician until, long after the family itself had disappeared, local musicians were still known as *Bach*. But as Frederick the Great once said, "There is only one Bach."

**J**OHANN SEBASTIAN was left an orphan at the age of ten. The eldest of his brothers, Johann Christoph, took Sebastian with him to Ohrdruf, where he was organist. It was here that Bach's deeper spiritual desires were born.

Young Sebastian, like most believers, came to know the Lord during his early adolescence. A note on one of the albums of his records states that "when Bach was fifteen years old, he resolved to devote his life to making music for God and the Lutheran Church." His life was to be a testimony of what the Lord can do through one who dedicates his talents to Him.

Bach was given his formal training at the gymnasium (school), receiving his musical instruction from his brother. Young Sebastian, however, was often too zealous for his teacher-brother. Once he

**E**VEN THOUGH we usually hear his secular concertos when we listen to

ing, by way of illustration, a simple little hymn by the then obscure German musician.

The little fellow, moved deeply by the music and the words, began to sing, too, with all his heart, along with the rest of the class. After they were through, a student nudged his companion and said loudly enough for all to hear, "How appropriate! The little Jew kid raises his voice to the Saviour, too!"

Even the teacher was forced to laugh. But the little black-haired boy ran all the way home and sobbed out his story to his father. The next day the father took him to the church to be baptized. For Bach and his *St. Matthew Passion* chorale had been the means of converting Felix Mendelssohn!

Felix Mendelssohn partly repaid this debt to Bach. He it was who, a century after it had been written, revived to musical circles the *Passion According to the Gospel of St. Matthew* and brought back the music of the forgotten master. "And to think that it should be a Jew who gave back to the people the greatest of Christian works!" is the often quoted statement of Mendelssohn.

**E**VEN AS SHAKESPEARE and Homer before him, Bach's work was based upon that of others. It wasn't his originality, but his perfection of existing ideas that brought him fame. He covered almost the whole compass of available musical ideas in his 1,110 instrumental and 1,936 vocal or choral numbers which have survived. Today, in this world of unrest, more and more people are turning to his music.

Bach, too, lived in the unrest of a post-war period (the Thirty Years' War.) But he found a certain serenity in thinking of the hereafter. This robust man, who seems to have been in the thick of life with his family and his work, again and again gives voice to a wonderful, serene longing for death. And nowhere is his speech so moving as in the cantatas in which he discourses on the release of the body from this world. This feeling is expressed in the great hymn, "Come, Sweet Death."

Bach's feeling with regard to death, however, should not be misinterpreted as melancholy. Indeed the composer felt that "a Christian could not be habitually downcast. There is a curious analogy to this in the final triumphant major chord that ends so many of even his most somber compositions. This curious rising is so characteristic and conspicuous in his music that it has been termed 'Bachian'" (Field).

Perhaps we regard with too much awe the masters of days gone by. Bach thought of himself as a craftsman, much as we regard today's carpenters and electricians. He stated that he just pressed the keys and the instrument did the rest. It is wrong, therefore, to exalt his music by raising it on a throne so high that it can be touched only by master musicians. Bach wrote his music to be sung by the half-grown sons of Thuringian peasants: not to be enjoyed by spectators, but to be taken into the life of the individual.

Like all good parents, Bach was inter-

ested in seeing that his children received the best in education. In Cöthen, where he was in secular musical employment which he disliked, he could not procure the university education for his growing boys that they needed. He himself longed to be back at an organ, and lamented his virtual severance from church music. So when in 1722 the post of cantor opened at St. Thomas' church in Leipzig, Bach applied for the position.

"At first it was not altogether agreeable to me," he later wrote to a friend, "to change the position of *Kapellmeister* for

that of a cantor. Consequently I delayed my resolution for a quarter of a year; nevertheless this post was so favorably described to me that finally, especially as my sons appeared to be inclined to study, I ventured upon it in the name of the Most High and went to Leipzig, passed my trial, and at once set about the removal."

**F**AMILY DEVOTIONS had a regular part in the Bach household. If he wished, Bach could draw from his rather large library of religious books, beginning, perhaps, with a selection from Rambach's *Reflection on the Tears of Jesus*, later reading from the worn German Bible and concluding with prayer.

But the devotions of this man were not limited to certain periods; they were expressed in his daily life, especially in his music. "The sole end . . . of all music," he instructed one of his pupils, "should be nothing else than God's glory, and pleasant recreation. Where this object is not kept in view, there can be no true music, but an infernal devilish hubbub."

"God's way is the best way" begins a hymn that Bach was often to work on. The Lord took away Bach's first wife and three of his first children. But how can one sing of life and death who has not touched them both? How can one sing of the passion of His Lord, so that others care to listen, who has not suffered himself? How can one sing of heaven who has no one there? In depriving Johann Sebastian Bach of his children and his wife, the Lord was preparing him for that later full-grown, immortal Bach of the *St. Matthew Passion* and other matchless compositions.

Bach also knew of God's sorrow for the lost. His son, Bernhard, was ever overwhelmed by disgraceful debts and excesses. Heartsick and ashamed at the blot on the integrity of the family name, Bach repeatedly paid the bills and fines, and sadly awaited some word from his wayward son.

In a letter to the boy's landlord, he said among other things, "So loving and tender a father as yourself will understand the grief and sorrow with which I write this letter. Your honor will remember that once before I paid what he owed for his board, and left a sum of money to meet his other debts, hoping that for the future he would reform his way of living. What can I do or say more? My warnings have failed and my loving care and help have proved unavailing. I can only bear my cross in patience and commend my undutiful boy to God's mercy, never doubting that He will hear my sorrow-stricken prayer and in His good time bring my son to understand that the path of conversion leads to Him."

Like other believers, Bach did not reach perfection in his daily life. At times he was stubborn, clinging like a bulldog to what he thought right. This trait caused him many minor difficulties. Once he was even arrested.

In 1708 Bach entered the employment of the Duke of Sachsen-Weimar in the city of Weimar. The Duke did not like to part with his servants. Bach's stubbornly

[Continued on page 36]

## Appreciating Bach

By DONALD P. HUSTAD

*Whatsoever things are lovely . . . think on these things.—Philippians 4:8*

**I**N this day when evangelicals are giving some thought to Christian culture, and when music in the church is including more of the sacred classics, Johann Sebastian Bach and his music are worthy of particular attention. Here is a man, thought by many to be music's greatest genius, whose most important compositions were conceived in the warmth of personal religious experience.

Lutherans have been brought up on Bach. Among non-musicians, most others, if they know Bach at all, will complain that they find little that is appealing in his music. Why?

For one thing, Bach's music is Baroque art. In this florid type of artistic expression the composer is a craftsman who takes small fragments of tone and from them builds a structure that is monumental, almost overbearing. Consequently, many untutored listeners feel that his music is "too technical." Most scholars, however, agree that "Bach's heart is greater than his head." If we understand the tools and materials of his craft, we can see beyond them to a warm-hearted expression of nearly every phase of Christian truth.

Music appreciation is, after all, just understanding music. But that which is great in art or profound in Christian truth does not reveal itself with only casual acquaintance. During the past few years, the music of another Baroque master, George Frederick Handel, has been heard frequently. Most church-goers are especially familiar with the oratorio, "The Messiah," and they have found it a great expression of Christian faith. Bach is not so dramatic as Handel, but he is even more spiritual. Give a Bach cantata the same receptive hearing given to Handel's oratorio and you will find yourself aesthetically uplifted. More than that, you will be spiritually blessed.

# How to Promote a Revival

By R. A. TORREY



Presenting six important ways in which you can help bring spiritual awakening

*Wilt thou not revive us again: that thy people may rejoice in thee?—Psalm 85:6.*

**T**HERE is a great and ever-increasing longing in many hearts for a true revival. Ministers are talking about it, editors are writing about it, people are praying for it. I believe it is coming.

A true revival is of divine origin, it comes from God. It does not follow, however, that we have nothing to do in bringing it about. God works according to certain definite laws, and these laws are clearly revealed in His Word and in the experience of Christians.

God is always willing to send a revival, but He only sends it on certain conditions. God always sends a revival when certain conditions are met. Whether or not we have a revival does not depend solely upon God; it also depends upon the Church. God will send us a revival if He can, i.e., if He can consistently with His own infinite wisdom. God can send us a revival if we do certain things. God cannot send us a revival if we do not do certain things.

We read of Jesus that "He could do no mighty work" in a certain place. Why not? Because of some lack of power in Himself? No, but because of a lack in others that made it unwise to exert His power, "because of their unbelief" (Mark

6:6). Their unbelief limited Him, limited the exercise of His grace and power. So it is today; the omnipotent God can do no mighty work in certain times and certain places. Why not? Because of some lack in Him? No; because of a lack in us, a lack of faith, or a lack of prayer, or a lack of something else.

It is within the power of every child of God to promote or to hinder a revival. Oh, it is a glorious thing to promote a revival, and an awful thing to hinder it!

How can we promote a revival?

1. *The first thing is to get right with God.*

This is the greatest thing any one of us can do. If we don't do that, nothing else we may do will count. If we do that, all the other things will come.

There are some of us who know that we are not right with God. We are conscious that there are sins in our lives, that we have not absolutely surrendered to God, that we have not the love for God's Word that we ought to have, that we do not study as much as we ought or pray as much as we ought, that we do not have the love for souls that we ought, that we are not filled with the Holy Spirit as we ought to be.

Others of us are not right with God, but we do not know it. We think we are, when we are not. How shall we get right with God?

(1) Go alone with God and ask Him to search your heart and life. Wait before Him while He does it (Ps. 139:23, 24). Be on the lookout for specific sins. For example, unkindly feelings, self-seeking pride, neglect of the Bible and prayer.

(2) Confess your sins to God. Confess definitely (1 John 1:9).

(3) Confess to others whom you have wronged. Definitely.

(4) Quit your sins.

(5) Surrender absolutely to God.

(6) Ask, seek, expect to receive cleansing.

(7) Seek and receive the filling with the Spirit.

2. *By bringing your tithes into the storehouse.*

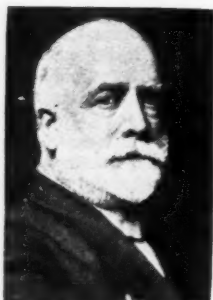
The next thing to do is to bring our tithes into the storehouse (Mal. 3:10). One of the great hindrances to a true sweeping revival in the Church of God and in the world today is the stinginess of professed Christians. The Church has been growing in wealth, but the gifts of the Church have not at all kept pace with the idea of the tithe.

Ask yourselves, am I giving as much as I ought for the work at home, as much as I ought for the work abroad? In the experience of the individual, the blessing is conditional upon giving (Prov. 11:25).

3. *By prayer.*

[Continued on page 36]

## Dr. R. A. Torrey



**T**WO years after the accompanying article on revival appeared in the December, 1900, *Institute Tie*, Dr. R. A. Torrey began his great, world-wide revival tour with Charles M. Alexander. There the fruits of his own prayer and preparation were seen in his powerful gospel preaching which is said to have changed the eternal destinies of nearly 60,000 souls. Reports from England, Scotland, Ireland, Germany, France, Australia, Tasmania, New Zealand, China, Japan and India told of huge crowds at meeting after meeting and of the mighty working of the Holy Spirit.

The man to whom this great evangelistic ministry had been entrusted, however, had not intended to preach the gospel. Born in Hoboken, N. J., in 1856, Reuben Archer Torrey entered Yale University expecting to become a lawyer. But the prayers of a godly mother followed him and one day he flung himself to his knees and prayed, "Lord, if You'll take away this awful depression, I'll preach the gospel!"

After receiving his bachelor of divinity degree from Yale and studying a year in Germany, he was ordained a minister of the Congregational Church in 1878. His association with D. L. Moody and with the Moody Bible Institute which he served as superintendent began in 1889. This continued until after the turn of the century when he felt led to devote his energies to evangelistic work.

After holding further evangelistic meetings in the United States and Canada, as well as abroad, Dr. Torrey, now advancing in years, became dean of the Bible Institute of Los Angeles and pastor of the Church of the Open Door in that city. These responsibilities he continued to carry until four years before his death in 1928.

Dr. Torrey was the author of several books, including *How to Promote and Conduct a Successful Revival* and his popular little Colportage Library volume, *How to Pray*.





# the ACTS of the APOSTATES

A STUDY OF THE GENERAL EPISTLE OF JUDE

By S. MAXWELL CODER

## Part V

**A**ND angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 6, A.S.V.).

We are taken far back into the ancient past for the second historical example of corporate punishment visited by God upon those who fell away from the place of favor they once occupied. The scene changes from the world of men to the angelic realm. There was a time, long ago, when angels kept not their own principality or first estate, but left their proper habitation. Now these beings are reserved in everlasting bonds under darkness unto the judgment of the great day when God will pass final sentence upon them.

When did this angelic apostasy take place? What was the sin committed? What important truths does the Holy Spirit mean to convey through bringing this subject before the saved members of the human race? The answers to these questions are not without their difficulties.

Jude 6 has occasioned considerable controversy. Such problems as exist, however, are not concerned with the great central truths of the verse, but only with the interpretation of the first two phrases, which appear to have less direct bearing on Christian life today than the inescapable lessons to be drawn from what follows. No matter what may have been the nature of this fall of angels, it is undeniable that we are here warned against apostasy through a terrible picture of everlasting chains holding fallen creatures in a place of darkness, awaiting future judgment.

**T**HREE VIEWS of the time, place and nature of the sin of Jude 6 have been held by evangelicals. Some dismiss the question altogether by assuming that there is no further reference in the Bible to the subject beyond the parallel passage in II Peter 2:4.

It is doubtful whether it is wise thus to ignore a subject which the Holy Spirit has been pleased to include in Scripture for our learning and admonition. This approach likewise overlooks the fact that Jude is bringing to remembrance three illustrations of apostasy which were well

known to the Jews and the early Church at a time when the Old Testament was the only source of authentic information.

A second explanation offered is that Jude 6 refers to angels who may have been involved in the sin of Lucifer, wisest and most beautiful of the angelic hosts (Isa. 14:12-17; Ezek. 28:12-19), a sin which swept perhaps one-third of these beings from their former estate (Rev. 12:3).

The Bible does speak of "fire prepared for the devil and his angels" (Matt. 25:41). Moreover, Satan is "the prince of the demons," who form his kingdom (Matt. 12:24-27), and some students identify the demons with fallen angels. But if this is true (and it is nowhere expressly stated in God's Word that the demons are identical with fallen angelic hosts), then Jude 6 has not been explained, because it refers to angels who are now bound. The devil and his angels are not bound (Rev. 12:9), nor are the demons. A further important objection to this view is that it does not take into account the similarity between the sin of Sodom and the sin of the angels indicated in verse 7.

There is a third explanation, altogether free from these objections. It is that Genesis 6:1-7 and certain parallel passages are the Old Testament records which Jude is bringing to our remembrance. Many years ago, I was forced to conclude that this is the plain teaching of the Bible, as the result of careful research while studying the epistle of Jude for the first time. On coming to Moody Bible Institute, I learned that this was the position held by James M. Gray, who ably defends it in his book, *Spiritism and the Fallen Angels*. Other outstanding Bible teachers accept it as the only satisfactory interpretation of the verse.

**T**HERE ARE AT LEAST seven reasons for believing that Genesis 6 is the historical account to which Jude refers.

First, no other passage in the Old Testament suggests an action by angels which could be described as a departure from their own original place of habita-

tion to commit a sin justifying the language employed in Jude 7, where the people of Sodom are said to have acted "in like manner with these."

A second reason for this view may be seen in the Septuagint, the Greek translation of the original Hebrew Old Testament, which was the common Bible of the people in Jude's day. The seventy Jewish scholars who prepared this version rendered the text of Genesis 6:2 (and Job 1:6; 2:1) as "the angels of God" rather than "the sons of God." In the early Church anyone reading Jude 6 would naturally turn to Genesis 6 to refresh his mind about the subject Jude was bringing to remembrance, just as he would turn to Genesis 19 for the record of Sodom and Gomorrah, and to Numbers 14 for the story of Israel's fall.

Josephus, the greatest Jewish historian, wrote, "Many angels of God accompanied with women, and begat sons that proved unjust" (Antiq. 1:3:1). Whiston comments in a footnote in his translation of Josephus, "This notion that the fallen angels were, in some sense, the fathers of the old giants was the constant opinion of antiquity."

It is to be regretted that the comment on Genesis 6:2 in the Scofield Bible states that "the uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain." But there is no record of this view before the time of Augustine (*The City of God*) and Chrysostom (in his twenty-second homily on Genesis). Jews and Christians alike held the ancient view for three or four centuries after Christ.

Said Bishop Ryle concerning the theory that we may read "sons of Seth" for "sons of God," and "daughters of Cain" for "daughters of men" in Genesis 6:24 to arrive at the true meaning of those verses, "there is nothing in the context to suggest this, no sign that the Sethites were distinguished for piety; they are not even exempted from the charge of general wickedness which brought on the flood" (*Early Narratives of Genesis*). To say that Genesis 6 speaks merely of intermarriage between godly men and ungodly women seems almost to be imposing something upon the text of Scripture.

**E**VERY OTHER OCCURRENCE of the Hebrew expression translated "sons" [Continued on page 58]

An exposition of Jude 6,  
complete in this issue

Dr. Coder is dean of education of Moody Bible Institute, Chicago, Ill.

September, 1950



Part of a gospel-hungry crowd of 14,000 at Seoul. (Right) At Pusan 30,000 gather for an army program and a gospel message.

## God's Deadline in Korea

By Bob Pierce  
As told to Ken Anderson

ONLY a few short weeks ago, I was a guest in the home of Syngman Rhee, president of the South Korean Republic. We discussed plans for Youth for Christ rallies, and reviewed the spiritual foundations laid down by heroic missionaries of the present and the past.

With enemies of the gospel billeted above the now-famous 38th Parallel, I realized, of course, the urgency of the hour. I did not know that South Korea was to have its own "Pearl Harbor" scarcely six weeks later.

As I look back now, however, it seems quite evident that Syngman Rhee had prepared his thinking for the inevitable. Looking out across the streets of Seoul, he said, "It is now or never, if these millions of my people are ever to hear the gospel."

Take Seoul, for example. Our week's evangelistic campaign here averaged fourteen thousand in attendance nightly. These people literally hungered for the gospel. It was a joy to give a simple message from the Word, then extend an invitation and see them come literally by the hundreds.

Schools, too, opened their doors wide. Non-Christian officials, alarmed by the spread of on-campus fifth column activity, welcomed a spiritual approach to the situation. Daily, we visited these schools—high school and college—where we were able to give public invitations for salvation.

At one convocation in the Engineering University, eight hundred students responded to our straightforward invitation.

In Taejon, historic center of Buddhism, we had the privilege of holding the first large-scale evangelistic campaign in the city's history. Within five days, God let us see twelve hundred souls profess faith in Christ as Saviour.

These scenes were repeated in such centers as Inchon, Pusan, Taegu.

Gil Dodds and Bob Finley, my teammates, saw the largest crowd ever assembled, perhaps, for a Christian service in the Orient at the climactic meeting in Taegu. Gil ran an exhibition race, and the city's high school students attended en masse. Bob Finley, who did such a marvelous job among Korean students, brought the message, and God greatly honored His Word.

Local newspapers estimated the attendance as high as one hundred thousand.

So it was in cities and hamlets throughout South Korea. One needed to but put forth the sickle, and the harvest was there.

Two very obvious factors dovetailed an explanation to this thrilling spiritual situation. First, Korea illustrates the fruit of missionary sacrifice. Second, Korean Christians enjoy a vigorous faith.

Perhaps a realization of this second statement will best vindicate the truth of the first statement.

Everywhere, we found Korean Christians praying for revival. During one national day of prayer, immediately preceding the present crisis, at least 100,000 Christians gathered to pray.

During our Seoul campaign, we had the joy of speaking at 6:30 A.M. each

morning to 3,000 Christians who gathered for but one purpose—to pray for revival.

Native Koreans took an active part in dealing with converts. In Taegu, for example, the provincial governor did personal work night after night.

Follow-up work in schools had the immediate assistance of small but fervently evangelical student groups who spared no effort in acclimating new converts to the things of the Lord.

Young and old alike had an overwhelming burden of prayer. I wept as I listened to them—unable to understand a word but moved by the passion in their voices.

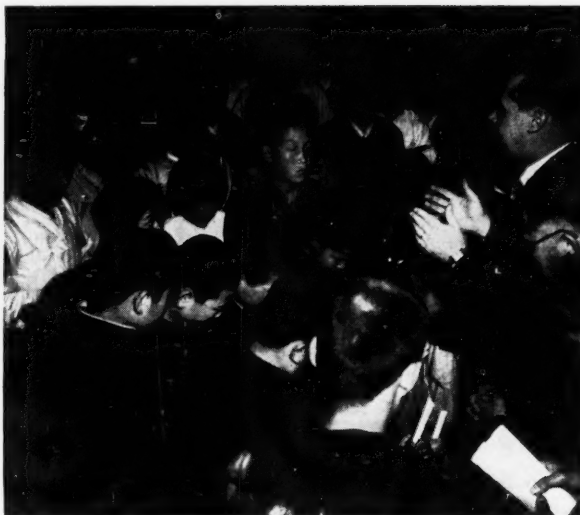
Missionaries told us that 90 per cent of the churches in Korea had had daily day-break prayer meetings for the past five years—many of them without so much as one day's exception.

I honestly believe that you see more Bibles carried to a Korean gospel service than you do to a similar meeting here in America. At least they display them more proudly.

And to hear those people sing! There has to be something in the heart for men and women to sing like those folks sang.

But it's a different story today. War has again shrouded Korean soil. Opportunities of yesterday are gone. In a sense, we saw God's deadline in Korea.

Not exactly, though. For the Korean Christian is made of martyr's stuff. Whatever his outward situation may be, deep in his heart, God comes first. Even in hours of intense emergency, God's saints in Korea will keep on proclaiming the good news of salvation.



Old and young respond to the invitation and are dealt with at Taegu.



Black heads bow, hearts cry out to God at the close of a Sunday afternoon rally in Taegu.

## NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding the date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

A city-wide campaign under the preaching ministry of Billy Graham is to begin September 17, in Minneapolis, Minn. Officials report that more than seventy-five churches have already indicated they will support the campaign which will be known as the Minneapolis for Christ Billy Graham Crusade.

Dr. Graham is scheduled to return to Minneapolis following his one-night visit to Pasadena, Calif., for the Mid-Century Rose Bowl Rally. Completing the evangelistic party will be Cliff Barrows of Greenville, S. C., songleader and soloist; George Beverly Shea, baritone from Western Springs, Ill.; Grady Wilson, associate evangelist, Charlotte, N. C.; Tedd Smith, pianist; and William Berntsen, organist.

The first service is planned for Sunday afternoon, September 17, at 3:00 o'clock. No Sunday evening meetings are planned at present, but week-night services are scheduled to begin at 7:30. A 1500-voice choir will be trained for the campaign under the direction of Barrows.

Under the powerful preaching of Dr. Torrey M. Johnson, Chicago pastor and founder of Youth for Christ International, a most fruitful three-week campaign was concluded May 7 in Oakland, Calif. A total of 115,000 people attended the tent services, with no fewer than 1,000 making profession of faith in Jesus Christ.

Co-operating with Dr. Johnson in the campaign were Cedric Sears of Chicago, assistant evangelist; Hilding Halverson of Seattle, Wash., soloist and song leader; Rudy Atwood of the Old-Fashioned Revival Hour; Arnie Hartman, accordionist; Lance Latham, pianist; First Mate Bob; and Norman Nelson, tenor soloist. Youth for Christ in Oakland co-operated by holding its Saturday night meetings in the tent and musicians and singers were featured on Youth for Christ's television program on KRON-TV.

A twenty-one day series of evangelistic meetings, reaching into several communities of the Schuylkill Valley in Pennsylvania, was recently concluded by Hyman Appelman. The services were sponsored by the Christian Business Men's Committee, the Youth for Christ groups of Norristown and Pottstown, and more than thirty of the local churches.

The services were marked by large attendance and delegations from various surrounding towns. Starting with about 1400 people, the crowds grew until they overflowed the tent. As many as 5000 were present at one service.

More than 1100 people responded to the invitation, among them some Jewish people and Roman Catholic families.

An Italian man who was driving past the tent was attracted by the music, stayed for the service, and responded to the appeal. Italian speaking personal workers dealt with him, and led him to Christ. Another night an Italian woman was won by the same personal workers. A Czech family, unable to speak English, was brought to salvation by the evangelist who spoke to them in Russian and German. In the same way a Ukrainian family surrendered to the Lord.

The first evangelistic campaign in six years was held in Kent City, Mich., the last two weeks in June. It was conducted by Homer W. Grimes, formerly of Rondo Beach, Calif., and Elton W.

Crowell, a member of the Extension staff of Moody Bible Institute, Chicago.

The campaign began at the First Baptist Church, but had to be moved to the high school auditorium after the second day. Kent City's entire population numbers only about 450, yet an average of 200 people attended each service, and 90 per cent of these were from the immediate area. Young people numbered one-third of the audience.

While the evangelists shared the speaking responsibilities, Mr. Crowell was song leader, soloist and violinist, and Mr. Grimes was the accompanist.

From June 4-18, Wes Auger was with the Calvary Baptist Church of Kokomo, Ind., where J. M. Smith is pastor. The attendance was the best in many years and there was a total of 18 conversions. Among those converted were two women who were members of the church.

Revival fires have brought new life to the First Baptist Church of Dodgeville, Wis. It had been closed and without a pastor for some time, but after the June meetings of Eddie Wagner, of Little Rock, Ark., things are different. With the Lord working from the beginning, twelve professions of salvation, seventy-five decisions were made among believers, and plans were made for seeking a new pastor.

After the meeting in Wisconsin, Wagner traveled to Three Links, Ky., to a youth camp and conference. Again the Lord blessed. One pastor brought twenty-five young people 120 miles to the camp, and there was a real time of fellowship around the Word in the sessions throughout the day. At the conclusion of the conference, sixteen had made confession of faith, and thirty young people consecrated their lives to the Lord.

During the first two weeks of July the Garyton, Ind., First Community Church conducted gospel meetings in a tent with Charles E. Boren as speaker. God honored



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the scriptural messages by leading thirty-two to profess faith in Jesus Christ. A man who was considered one of the worst drunkards in the town was saved, and a family that had been broken because of drink was restored after the husband came to Christ. One elderly woman near seventy knelt in the prayer room and received her Saviour.

Five campaigns have been scheduled for this year by Christ for Greater Los Angeles, Inc., the organization which sponsored Billy Graham's eight-week campaign last year. One successful Crusade for Christ has been completed in the San Fernando Valley just adjacent to Hollywood. Dr. T. W. Wilson, vice-president of Northwestern Schools, was the evangelist with Don De Vos as song leader.

A program of spiritual awakening and evangelism throughout Montana will be launched by Christ for America early this fall. The Christ for Montana campaign will be the third state-wide program undertaken by this national evangelizing movement. Similar projects are now being carried on in Wisconsin and West Virginia.

Horace F. Dean, president of Christ for America, is scheduled to speak in twenty Montana cities during September and October. He will also meet spiritual leaders of the state in conferences to plan an evangelistic effort which will ultimately embrace the whole state.

Dr. John E. Zoller of Michigan will follow with a series of Spiritual Awakening Rallies in other communities of Montana during November. Two extensive five-day evangelistic conferences are being planned for the spring of 1951.

Christ for America has also scheduled some twenty-five campaigns for summer and fall in Wisconsin, to further the program of evangelism going on there for the past two years.

Dr. David F. Nygren, after spending six months in Florida, is back in northern territory again. One of the outstanding victories reported during his stay in the South was the winning of a ninety-three-year-old man to Christ. The man had never been inside a church.

A three-weeks' revival was conducted in the Centerville, Ill., Bible Church, June 18-July 9, by Joseph W. Arnett. During the campaign, Mr. Arnett addressed the student body of the Midwest Bible and Missionary Institute and the Greater East St. Louis Youth for Christ.

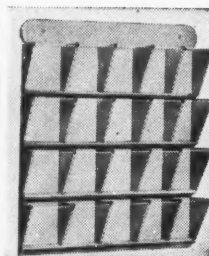
The Mid-Century Rose Bowl Rally, to be held in Pasadena, Calif., on September 14, will feature not only Evangelist Billy Graham, but also Dr. Harold John Ockenga, pastor of Boston's Park Street Church, Song Leader Cliff Barrows of Modesto, Calif., and George Beverly Shea, bass-baritone soloist from Western Springs, Ill.

As in New England, Dr. Ockenga and Dr. Graham will share the speaking time. Dr. Ockenga will speak on the subject of revival, while Dr. Graham will bring the evangelistic message.

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## FUTURE ENGAGEMENTS

Hyman Appelmann: Aug. 28-Sept. 4, Winona Lake, Ind.

Wes Auger: Aug. 23-Sept. 1, First Baptist Church, Spring Valley, Minn.; Sept. 3 (A.M.), Evangelical Free Church, Meriden, Iowa; Sept. 3 (P.M.), Youth for Christ, Spencer, Iowa; Sept. 6-17, Congregational Church, Canova, S.D.

Charles E. Boren: Sept. 6-8, Grace Bible Institute, Omaha, Neb.; Sept. 10-24, Baden Baptist Church, St. Louis, Mo.; Sept. 27-Oct. 8, Kingsland Memorial Presbyterian Church, St. Louis, Mo.; Oct. 31-Nov. 12, Pear Park Baptist Church, Grand Junction, Colo.

John Carrara: Sept. 5-17, Ebenezer Baptist Church, Plymouth, Pa.; Sept. 19-Oct. 1, Baptist Church, Mishawaka, Ind.; Oct. 3-15, Baptist Church, Salem, N.H.; Oct. 16, 17, Bible Baptist Fellowship for New England, Grasmere, N.H.; Oct. 18-29, Baptist Church, Danbury, Conn.; Nov. 7-19, Baptist Church, Elyria, Ohio; Nov. 21-Dec. 3, Baptist Church, LaSalle, Ill.

Merle Fuller: Aug. 20-Sept. 10, "Christ for Baraboo" union campaign, Baraboo, Wis.; Sept. 17-Oct. 1, Mennonite Brethren in Christ Church, Chester, Pa.; Oct. 3-22, county wide campaign, Dalton, Wis.

Gavin Hamilton: Aug. 28-Sept. 4, Lima, Peru, South America.

R. I. Humbert: Aug. 31-Sept. 3, Hoisington, Kan. John Lanting: Aug. 12-Sept. 2, Christian Business Men's tent meetings, Arthur, Ill.

David F. Nygren: Aug. 28-Sept. 10, First Methodist Church, Knob Noster, Mo.; Sept. 17, First Baptist Church, Norborne, Mo.; Sept. 24-Oct. 1, Plymouth Congregational Church, Oshkosh, Wis.

Mr. and Mrs. Lester C. Place: Aug. 28-Sept. 4, Tri-States Bible Protestant Conference, Port Jervis, N. Y.; Sept. 30, Youth Center, Pottstown, Pa.; Oct. 1, Evangelical Congregational Church, East Greenville, Pa.; Oct. 4-8, Madison Avenue Baptist Church, Paterson, N. J. (Missionary Conference); Oct. 10-15, First Baptist Church, Saltville, Pa.; Oct. 17-22, Cottage Grove Evangelical Congregational Church, Akron, O.; Oct. 24-29, South Street Evangelical Congregational Church, Akron, O.; Nov. 1-5, Bible Church, Echo, Pa.; Nov. 7-12, Bible Church, Homer City, Pa.; Nov. 14-19, Evangelical Congregational Church, Knox, Pa.; Nov. 20, Youth for Christ, Phillipsburg, Pa.; Nov. 21-26, Christian Church, Sweet Valley, Pa.

L. Sale-Harrison: Aug. 28-Sept. 3, American Board of Missions to the Jews, New York, N.Y.; Sept. 10-15, Lancaster School of the Bible, Lancaster, Pa.; Sept. 17-22, Open Bible Testimony, Denver, Pa.; Sept. 24-29, First Baptist Church of Grantwood, Cliffside Park, N.J.

Gerald L. Stover: Sept. 10-17, Third Presbyterian Church, North Tonawanda, N.Y.; Sept. 18-27, Alliance Tabernacle, Owen Sound, Ontario; Oct. 8-15, First Baptist Church, Lebanon, Ore.; Oct. 16-22, First Baptist Church, Albany, Ore.; Oct. 23-29, Calvary Baptist Church, Everett, Wash.; Nov. 5-12, Temple Hill Baptist Church, Cadillac, Mich.; Nov. 15-17, First Baptist Church, Corry, Pa.; Nov. 19-26, First Baptist Church, Lock Haven, Pa.; Nov. 27-Dec. 3, North Baptist Church, Corning, N.Y.

Eddie Wagner: Aug. 27-Sept. 10, city-wide revival, Fort Atkinson, Wis. Louis Wunneburger: Aug. 28-Sept. 10, tent revival, Vernon, Tex.

## Moody Extension Staff

James R. Calhoun: Oct. 1-15, Calvary Baptist Church, Irwin, Pa.; Oct. 22-Nov. 1, Grace Evangelical Congregational Church, Ephrata, Pa.

Elton W. Crowell: Oct. 15-29, Ross Memorial Church, Port Huron, Mich.

Edwin W. Guber: Oct. 15-22, City Bible Church, Oklahoma City, Okla.

Michael A. Guido: Sept. 17-Oct. 1, Evangelical United Brethren Church, Newton, Kan.; Oct. 8-22, Calvary Baptist Church, Cedar Rapids, Iowa; Oct. 29-Nov. 12, The Church of the Atonement, Philadelphia, Pa.

Raymond O. Nelson: Sept. 17-Oct. 1, First Mission Covenant Church, Rockford, Ill.; Oct. 8-15, Evangelical Free Church, Bay City, Mich.; Oct. 22-Nov. 5, Logan First Evangelical United Brethren Church, Logan, Ohio.

A. H. Stewart: Sept. 10-11, Jackson Park Baptist Church (Gladstone Hotel), Chicago, Illinois; Sept. 17-24, Ruby Avenue Baptist Church, Kansas City, Kan.; Oct. 1-8, Wakeshma Baptist Church, Fulton, Mich.; Oct. 15-22, City Bible Church, Oklahoma City, Okla.

## Conferences

September 17-24, Immanuel Baptist Church, Iron Mountain, Michigan.

September 10-17, Jackson Park Baptist Church (Gladstone Hotel), Chicago, Ill.

October 15-22, Calvary Baptist Church, New York, New York.

October 15-22, Brookdale Baptist Church, Bloomfield, New Jersey.

October 15-22, First Baptist Church, Hackensack, New Jersey.

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## MISSIONS

Harold R. Cook, Editor

# At the Rising of the Sun

A Remarkable Union Service in Guatemala

By LORAIN CHAFER VAN BROEKHOVEN

**A**ND very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.—Mark 16:2

Very early on Easter morning, 1950,

small groups of Guatemalan believers, in loyal adoration of their living Lord, directed their steps through the shadowy streets of Guatemala City to a beautiful amphitheater. They were on their way to

celebrate the first Easter sunrise service of its kind ever to be held among Evangelicals in Central America. The united effort of some thirty churches and evangelistic groups, this great gathering presented to Roman Catholic Guatemala a strong testimony to the power of the risen Christ.

As early as 4:45 A.M., a good sprinkling of early comers had given promise of a splendid attendance. Most of them were be-

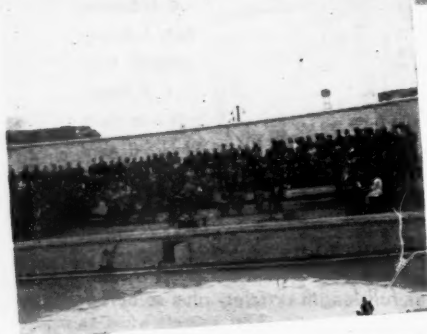
lievers, though some were sympathizers with the gospel, sufficiently interested to walk that distance so early in the morning. The Minister of Public

Education, a member of the president's cabinet, had graciously conceded the use of the Olympic amphitheater. This amphitheater forms a part of the superbly planned Olympic City where the Caribbean Olympics were held in March. Nestled in a natural hollow, its 3,500 seats face the large stage and the eastern sky beyond. By the time the program was underway, some 3,000 people filled all but the farthest corners.

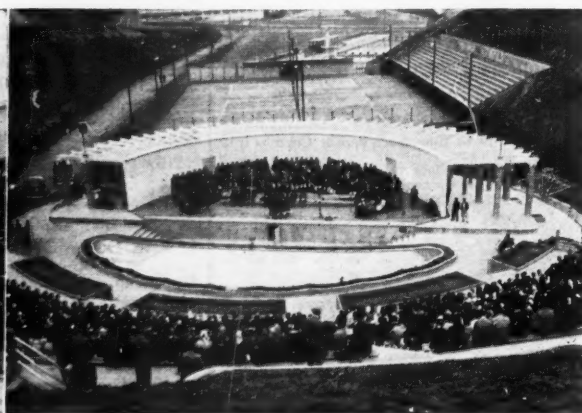
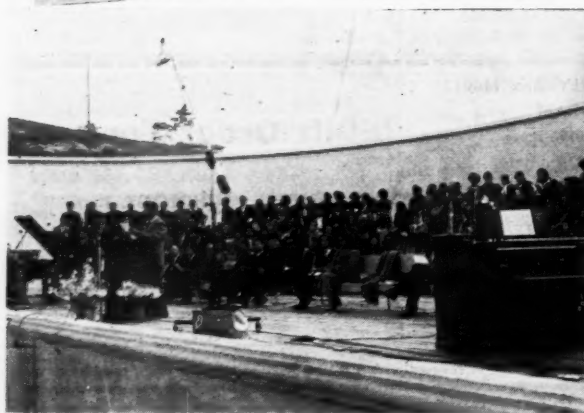
To increase the audience still further, TGW, the most powerful radio station in Central America with its two long-wave and two short-wave transmitters, had agreed to broadcast the entire two-hour service without charge. A spinet organ was generously provided by a local agent. So, following a brief preliminary service, and after the necessary remote control connections had been made, the hymns of praise and expositions of the resurrection message went out over the air to thousands of listeners throughout the country and into other parts of Central America.

The program might be compared to a mosaic presenting a composite picture of the Evangelical work in Guatemala. A choir of two hundred voices sang forth the story of redemption expressed in the familiar hymns: "Hallelujah! What a Saviour!" "Up from the Grave He Arose!" the "Hallelujah Chorus," and "One Day." Its members were drawn from the various co-operating churches. Interspersed with a women's duet, a mixed quartet, and a woman's solo, six local pastors gave two-minute commentaries on the meaning of the resurrection. A gifted radio worker, a graduate of the Central American Bible Institute, gave a beautiful interpretation of a newly translated resurrection hymn.

As a climax to the well-arranged service, Don Emilio Salgado, an evangelist



Easter sunrise service in Guatemala City. Top to bottom, part of the crowd of 3,000, the two-hundred-voice choir, speaker's platform and, bottom, view overlooking the amphitheater.





of the Friends Missions, who is highly esteemed throughout the Central American republics, gave a powerful message on "Our Risen Redeemer."

Such a union service calls for the harmonious working together of many factors. Much was due to the sympathetic and voluntary co-operation of public officials, radio men and others. But what occasioned perhaps more favorable comment among the believers themselves than any other aspect of the service was the whole-hearted participation of the various Evangelical organizations. Their united witness to the resurrection power of the Lord Jesus Christ has made its impact on Guatemala.

## From the Fields

**Venezuela.** On June 9 a DC-3 passenger plane owned and operated by the New Tribes Mission of Chico, Calif., took off from Miami on its way to southern Venezuela. Of the fifteen persons aboard, four were missionaries, with five children, three were crew members, and the other three were members of the staff in Chico.

The plane stopped to refuel at Kingston, Jamaica, and then proceeded south-eastward toward Maracaibo, Venezuela, on the second lap of its journey. It was reported that a message was received in Maracaibo that the plane was coming in for a landing. But it never arrived. Nearly three weeks later the wreckage of the plane was located about 100 miles west of Maracaibo. There were no survivors.

This mission is the most recent arrival in Venezuela and has undertaken work in the remote upper reaches of the Orinoco River, with headquarters at the small town of San Fernando de Atabapo. Unless one goes by plane, this place can only be reached by a tedious river journey, punctuated by a lengthy portage around the dangerous Atures-Maipures rapids.

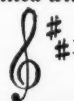
**Israel.** Establishment of the new nation of Israel is having more widespread effects than many anticipated. It was to be expected that many of the persecuted European Jews would migrate to the Promised Land, but doubtless few would ever have foreseen the streams of migration that would spring up from other countries.

Besides those previously reported from Morocco, large numbers have gone from Yemen, in southwestern Arabia. At one time it was reported that they were being flown in to Israel at the rate of 500 a day, though they were obliged to leave all their possessions behind. Jews from Iraq were also expecting to be allowed to migrate to Israel, while those in Afghanistan have had some hope of the same thing. Of course such Moslem countries are likely to require them to forfeit all their possessions.

The most interesting prospective immigrants, however, are probably the Falashas, the "black Jews" of Ethiopia. These dark-skinned Jews have formed a separate community in Ethiopia for the past two thousand years, but now thousands of them are wanting to go to Israel.



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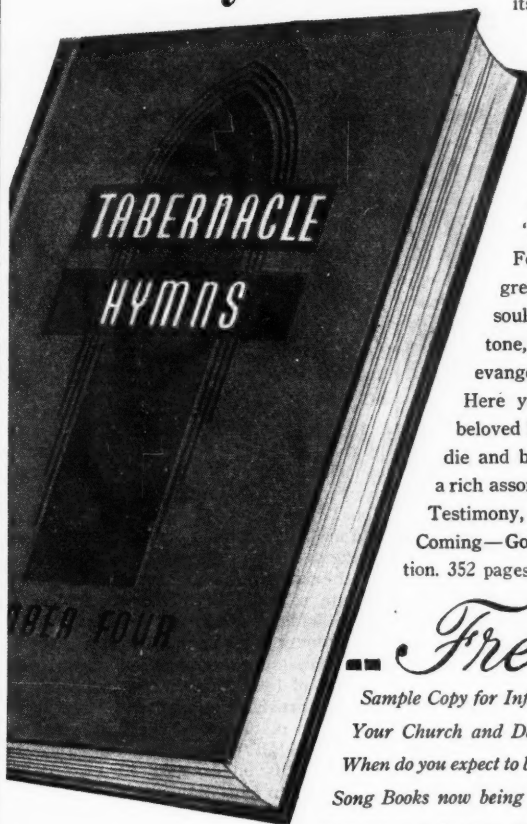


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There is some question about their being welcomed.



Dr. Leland Wang opening the new church in Tarakan, Borneo.

**Indonesia.** A letter from Dr. Leland Wang, well-known Chinese evangelist and head of the Chinese Foreign Missionary Union, tells of the opening of four new church buildings in Indonesia under his society. Two of the churches are on the island of Borneo, at Tarakan and Samarinda; one is at Makassar, in the Celebes; and the fourth is on the island of Banka.

**Syria.** In Syria there has been an attempt to write into the new constitution a clause which would declare Mohammedanism to be the religion of the state. The move is being urged by the fanatical Muslim Brotherhood and other Muslim theological teachers. It is being opposed by the more liberal leaders and the university students as well as by the large Christian minority. The Christians rightly fear that the establishment of a state religion would soon lead to discrimination against the members of the minority groups.

**Egypt.** Information recently published by the Egyptian government causes some concern about the future of Christian missions in that land. Among the educational reforms which have been planned and are being carried out by the Ministry of Education is a measure which provides for the ownership transfer of all Egyptian private schools to the government and the placing of their staffs on the list of government servants. The government says that its ownership will mean the extension of health measures to the pupils and the provision of free meals. The Ministry also plans to provide books free of charge to all pupils. But, however attractive this might seem at first sight, if applied to Christian mission schools it will be disastrous. Egypt is overwhelmingly Mohammedan, and the possibility that Christian schools could retain their Christian character under such control is exceedingly remote.

**Anglo-Egyptian Sudan.** Arabic has now come to be recognized as the principal language for the whole of this vast region. Formerly Arabic was used in the north, but in the south the numerous pagan tribes each used its own language. Schools in the south taught the vernacular and English. Now the Sudan gov-

ernment is committed to the policy of pushing the use of Arabic even in this southern, non-Arabic section. It is a matter which will take many years to accomplish, but if successful it will have a great effect on Christian missionary work. Arabic is the language of the Koran (the classical Arabic, that is), but it is also the language in which the whole Bible is already available for the people. For some time the missionaries will still have to learn the tribal languages as well as the Arabic, but it is possible that much of the work which has been begun for reducing these languages to writing and providing a biblical literature in them for the people may be invalidated.

**China.** A letter from Hongkong helps to clarify a matter about which many have had questions after the withdrawal of so many missionaries from China. "Some may think," says the letter, "that in a time of missionary evacuation from the interior... contributions to the general fund of our China field may probably not reach the field or be of use in the work. But the encouraging fact is that Christian work is continued by the churches without a let-up throughout our whole China field and there is no special difficulty at present for funds to reach them. Churches, leaders and workers need all the help and encouragement we can give them in this their time of trial."

Meanwhile, a letter from Lanchow, in the far northwest of China, reveals a situation which is just exactly the reverse of what many of the missionaries had expected when the new government took over. "We naturally thought," say the missionaries, that "in a materialistic society the practical help we could be to the people would be acceptable, while we might be called into question for our evangelistic efforts." However, they add, "We are glad to say that the spiritual ministry has in no way been curtailed, but the practice of our faith in a practical way is being daily made more difficult." This refers to the increasing restrictions and burdens being placed on the hospital and its ministry.

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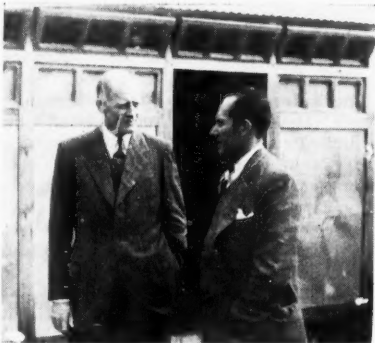
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From farther south another missionary reports a remarkable statement said to have been made by China's premier and foreign minister, Chou En-Lai. At a conference held with a number of Christian leaders it is reported that he turned to the government officials present and said, "If you atheists think that by destroying churches and temples you can destroy religion, you are mistaken. Religion is in the heart, not in buildings. Even some Communists are afraid of devils!"

In spite of some favorable items reported from different parts of China, however, the over-all picture continues to become darker.



Hon. John H. Simmons, United States Ambassador to Ecuador, and Dr. Franklin Tello, Minister of Social Welfare, discuss the new Hostel Clinic in front of one of the overnight cabins, built to house transient Indians.

**Ecuador.** An Indian Hostel Clinic, for years a dream of Radio Station HCJB, "The Voice of the Andes," was opened at Quito on April 28 under the station's medical department. Located on the Pan-American highway at its northern approach to the capital, the clinic is equipped with several hospital rooms, overnight cottages for transient Indians, and a modest chapel for evangelistic services.

The clinic will minister to many of the thousands of highland Indians who daily pour into the Quito market from the surrounding regions. Its ministry to their physical needs will be accompanied by a vital spiritual ministry.

Among the distinguished guests at the opening ceremonies were Dr. Franklin Tello, Minister of Social Welfare; U. S. Ambassador John H. Simmons, leading doctors and public officials of Quito, and prominent citizens of all walks of life. Two talented young physicians, Dr. Paul W. Roberts and Dr. M. Everett Fuller, are expected to head the clinic, and they will be assisted by Miss Kathleen Erb, R.N., and several other nurses.

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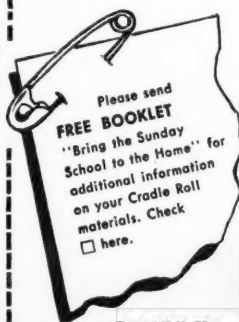
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Rev. Jacob Peltz

## HEBREW CHRISTIANS SUFFERING IN JERUSALEM

*Excerpts from letter of Rev. Jacob Peltz  
just received from the Holy Land*

"Hebrew Christians must increasingly become the main instrument in the hand of God for the conversion of their people. Some of these Hebrew Christians are very poor, some are unemployed, so many are living in inadequate quarters. Many of these Jewish believers in our Lord are afraid to confess their faith openly for fear they may lose their jobs and thus bring starvation to their wives and little children.

"It is absolutely essential to establish industries and agricultural projects to provide work for Hebrew Christians. An indigenous church will naturally arise if secret Jewish believers can be helped to come out into the open. This can only be done if they are able to achieve economic independence, and freedom from the fear that their Jewish employers will dismiss them once they declare their faith openly.

"These industrial and agricultural projects must necessarily be small at the outset, but even so they will cost tens of thousands of dollars to establish. We as Christians must succor these Jewish believers in Christ so they may become self-sustaining; thus we will enable them to evangelize their own people.

"For these and others in need and distress, to whom we minister in so many areas in Palestine and elsewhere, I earnestly ask your prayerful interest. Please look with compassion upon these brethren, in our efforts to feed the hungry, clothe the naked, and promulgate the Gospel. It is my earnest hope you will pray that God will move upon the hearts of His people in these days of great need and unprecedented opportunity."

A complete copy of Dr. Peltz's Holy Land Letter sent on request

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XXIV

## WORD PICTURES IN PHILIPPIANS

**I**N the words "not as though I had already attained" (Phil. 3:12), Paul does not have reference to a failure to attain to the out-resurrection from among the dead. Paul's death, or his participation in the Rapture, would be the only means by which he could attain to that. The word "attain" is λαμβάνω (*lambanō*), a different word from that used in 3:11. The latter means "to arrive at as at a goal," the former, "to appropriate." That which Paul had not yet appropriated in an absolute, full measure, he speaks of in verse 10, an experiential knowledge of the Lord Jesus, the experience of God's power surging through his being, a participation in His sufferings, and a life of selflessness.

Then he denies that he was at that time perfect. The word is τελειώω (*teleiōō*). This does not mean "flawless, sinless." The noun form speaks of maturity; here, of spiritual maturity. A perfect Christian is therefore one who is spiritually mature. Here Paul denies that he is spiritually mature. In verse 15 he includes himself among those who are spiritually mature. One minute he denies that he is spiritually mature, and the next, he asserts that he is. This is a plain contradiction in the Authorized Version. But there is no contradiction in the Greek text.

In verse 12, Paul uses the perfect tense which speaks of a process completed in past time, having present results. Paul denies that the Holy Spirit has in past time brought him to the place where His work of sanctification is complete, with the present result that Paul is in a state of absolute sanctification in which he has ceased sinning, and beyond which he cannot go, a place where there is no room for improvement and growth in the Christian life. In short, Paul here denies the erroneous teaching of sinless perfection. In verse 15, he uses the noun form of the word, and asserts that he is spiritually mature, and that, in a relative sense. In verse 12, he denies absolute spiritual maturity. In verse 15, he claims relative spiritual maturity.

In the words "follow after," Paul has in mind the Greek runner who is streaking down the race course, toward the goal. The word is διώκω (*diōkō*), "to pursue." The words "apprehend" and "apprehended" are the translation of the word in this verse translated "attained," λαμβάνω (*lambanō*), but with a preposition prefixed κατά (*kata*), which means "down." Paul wants to appropriate; but, in addition, like a football player, he wants not only to catch his man, but to pull him down and make him his own. The goal, Christlikeness, is what Paul wishes to make his own.

## A Layman Speaks

[Continued from page 9]

Even two or three, by earnest, effectual, fervent prayer, can change a merry-go-round meeting spotlighting people, to a Holy Spirit-directed meeting with God.

IN I Chronicles 15:22, 23 we read, "And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skillful. And Berechiah and Elkanah were doorkeepers for the ark."

Chenaniah was talented, he was skillful in song, and we thank God for that. What would our meetings be without song? But Berechiah, which means "Jehovah hath blessed," and Elkanah, which means "God has possessed," were doorkeepers for the ark. And who shall say which is greater in God's sight, to be blessed by God and possessed by God as doorkeepers, or to be the instructor in song because of skill?

Not too long ago I heard this plea, "Come to this conference and mingle with God's elite—the greatest singers, musicians and speakers in the nation."

That same afternoon I visited a saint of God who was ill, and there I met others who had gathered to pray and to help in whatever way they could. Not one of those present was financially able to spend a week at a conference, but as they prayed, and as they prayed for that very conference to be blessed of God, I thought, "Surely, here too, are God's elite." For not only the talented, but the faithful are God's elite, His select group, His chosen ones. And I was glad to mingle with the Berechiah's and the Elkanah's who were joyfully doing the will of God.

Oh, saints of God, leaders, singers, musicians, speakers, pastors, teachers, doorkeepers, congregation—let us give honor where honor is due. Let us love one another with pure hearts, fervently. Let us esteem very highly for their work's sake the leaders of God's people; but let us say with David, "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together."

Jesus Christ can become your contemporary, your risen, living Lord known to you in intimate friendship, the strength and joy and hope of every day. That He has been to countless thousands down through the ages. This He was to the apostle Paul. This He was to Francis of Assisi. This He was to Raymond Lull and Robert Morrison and Adoniram Judson. This He was to Robert William Dale, of Carr's Lane, London, who had an Easter hymn sung in his church every Sunday with the hope that his church might come to believe that Jesus Christ is really alive. This He was to Winifred Kirkland, who declared him to be "the most living fact of the present." This He is to me also—the Jesus of history, and yet more real to me than any human being I know. —Jesse R. Wilson, in *Whose Disciples*.

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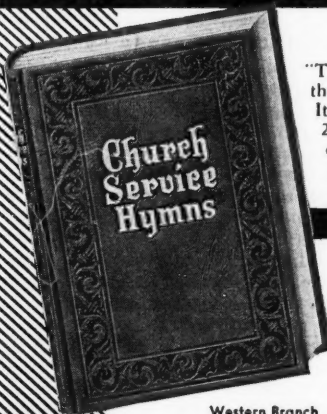
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ABOUT

CHRISTIANS



**I**N the United States as elsewhere, people are casting about for personal and collective security. Measures proposed range from high diplomacy to simple self-preservation, from atomic bombs to prayer.

## To the Hills

In Arkansas one group has set its mind on construction of atomic bomb-proof shelters to be built in the Ozark Mountains. Papers have already been filed for Colonies of the Ozarks, Inc., retreats to be constructed close to natural caves. Buildings are to be made of pumice stone which, the promoter asserts, would give protection from harmful atomic rays.

Another approach to the problem of peace in which Bible-believing Christians have far more confidence is the one discussed by Evangelist Billy Graham in a recent luncheon interview with President Truman. In reply to Dr. Graham's urging that he call a national day of prayer, the Chief Executive told the youthful evangelist that he was considering such a move. Before leaving the President's office, Dr. Graham led in prayer, asking God's blessing on the President, the nation and the people. The interview lasted half an hour—a longer period than that given to many persons in high government positions since the war in Korea began.

## Perfect Record

Meanwhile, President Truman has joined others in sending congratulations to seventy-eight-year-old Jennie Culbertson Powers for attending Sunday School every week for the past seventy-five years in the Westside Presbyterian Church, Germantown, Pa. Other well-wishers include Vice-president Barkley, Pennsylvania's Governor James H. Duff, several members of Congress and officials of the Presbyterian Church. Friends in Miss Powers' church believe her attendance record is unequalled in the United States.

Another woman also figures in this month's news—Evangeline Booth, former international commander of the Salvation Army and daughter of its founder. Miss Booth recently died in Hartsdale, N. Y., at the age of eighty-four. She was the only woman to hold the post of commander of the Salvation Army, a position she gave up in 1939.

## Convention in Canada

As fall approaches, the Christian Business Men's Committee International is completing plans for its thirteenth annual convention to be held in Ottawa, Canada. Business and professional men from the United States, Canada, and ten foreign countries are expected to attend the gathering, which will be held October 18-22.

Highlights of the convention program include a pre-meeting observance of the Lord's Supper, open-air street meetings, radio programs, and lay-testimonies in Ottawa churches. Daniel McCann, controller of Ottawa and chairman of the Ottawa CBMC, will extend an official welcome to the group.

Speakers for the convention include the organization's international chair-



Mrs. Billy Sunday and Youth for Christ leaders Graham and Cook. Ernest Keasling photo.

man Arnold Grunigen, Jr., R. G. Le-Tourneau, and Don Mott. Premier Manning of Alberta has also been invited to appear on the program.

## \$5,000 Promise

Meanwhile Youth for Christ International is looking back with a pleasant glow on the largest convention in its history. Three thousand delegates from forty-two states, Canada and ten foreign countries attended the conference held at Winona Lake, Ind.

By virtue of crowds which, on four occasions, filled the huge Billy Sunday Tabernacle, Youth for Christ was assured of a \$5,000 gift from Mrs. Billy Sunday for its program. Two years ago the widow of the widely known evangelist promised this sum to Youth for Christ leaders when they filled the 7,500-seat memorial tabernacle.

The group approved a record budget of \$525,000 to send 146 evangelistic teams into more than forty countries during the coming year. Four congresses on evangelism have been planned for Tokyo, Japan; Quito, Ecuador; Winona Lake, Ind.; and at a European site to be named later.

Dr. Robert A. Cook was re-elected president and Dr. Billy Graham was renamed first vice-president. Other officers chosen include Walter Smyth, Philadelphia, Pa., secretary; William C. Bond, Evanston, Ill., treasurer; and George M. Wilson, Minneapolis, Minn., world program secretary.

## Air-Aid for Mexico

Encouraging news also comes from the Missionary Aviation Fellowship, which has added a second plane to its air-aid service in Mexico. This is an air transport service designed to take missionaries from the end of present transportation in Mexico back into the bush country. The new plane, the second added to the service this year, is a four-place Piper Pacer 125.

Missionary Aviation Fellowship's air service has been in operation in southeast Mexico for more than three years. Similar groups bearing the same name have been organized in England and in



Australia. The English Fellowship has undertaken activities in East Africa, while the Australian group plans work in British New Guinea.

### Bible and Bible Lands

Here at home, visitors at the Chicago Fair of 1950 are again having their attention called to the Scriptures by what is believed to be the world's largest handwritten Bible. Twenty-seven inches high and weighing 187 pounds, the Bible is displayed this year at the fair's Hobby Horse Book Shop.

The huge Bible was copied last year during the Chicago Railroad Fair. A total of 31,102 persons representing every state in the union and fifteen foreign countries shared in the work of copying under the direction of the Chicago Bible Society.

Also of interest is the announcement that a fourth Bible Lands Cruise under the sponsorship of Wheaton College is to be conducted in February and March, 1951. The trip, which is open to Christian people throughout the country, will be under the direction of Dr. Joseph P. Free, professor of archaeology.

Plans provide for port calls at several Mediterranean towns with most of the tour time to be spent in Syria and Israel. Beirut, Damascus, Jerusalem, Jericho, and Bethlehem are some of the towns to be visited.

### For Graduates Only

Developments in Christian education this month center about colleges and seminaries. In Denver, Colo., a new Conservative Baptist Theological Seminary will open this fall in a newly purchased forty-room building.

Acting president of the new school is Dr. Hale V. Davis, former president of Oklahoma Baptist University. Dr. William F. Kerr, formerly of Northern Baptist Seminary, Chicago, heads the theology department, and Donald W. Burdick, also from Northern Baptist Seminary, is to teach Bible and Greek.

The school, offering the degrees of bachelor of divinity and doctor of theology, is the first strictly graduate seminary for the Conservative Baptist denomination's approximately 1,500 churches.

### More Degrees, More Students

At Waco, Tex., Baylor University reports the addition of the master of science degree to be given in basic sciences and in special fields such as education and physical education.

Overseas, in Australia, record enrollments in Lutheran colleges and seminaries are speeding educational expansion. Various colleges and seminaries of the United Evangelical Lutheran Church are increasing facilities and providing additional buildings and equipment to meet the needs. The president of the Synod has been directed to plan a new school if necessary.

### World News in Brief

In the struggle between Roman Catholicism and Communism in Europe, the Roman Church has issued a warning that

she will excommunicate anyone accepting a church office without permission of proper church authorities. The edict has been made to counteract attempts of Communist-dominated governments to create government-controlled Catholic churches. Vatican circles say that for years Communist officials in various countries have tried to lure or coerce priests into turning against church authority and collaborating with the state.

The seventh and last Roman Catholic to be canonized during the so-called Holy Year is Maria Anna de Paredes who died of the plague in Ecuador in 1645. The ceremony for the seventeenth-century woman was witnessed by 40,000 persons, including 450 Ecuadorian pilgrims.

Other highlights in world news include the following:

**CANADA**—A movement to lead the Canadian Baptist Federation into the World Council of Churches is reported by the Baptist Press. The group has long been known as separatists. Another departure from custom is seen in the Baptist group's adoption of a unified budget. Plans call for giving 31 per cent of the \$240,000 total budget to foreign missions and 31 per cent to home missions.

**COLOMBIA**—Associated Press photographs following the recent earthquakes in this South American country pictured Colombians kneeling before religious images in prayer. More than 270 persons were killed and 40,000 made homeless by the quakes.

**GERMANY**—Crimes committed by youths in Western Germany are on the increase, according to the British Control Commission there. Describing the situation as "alarming," the commission reports such crimes have doubled during the past year. The condition is attributed by the *London News Chronicle* to the generation that grew up knowing only Hitlerism and total war. One crime in every eight, reports say, is committed by a boy or a girl.

**CZECHOSLOVAKIA**—A group of 453 priests in Czechoslovakia has criticized the Vatican radio for agreeing to "the imperialist policy of the warmongers" and for attacking their government, Czechoslovakia's official news agency says. Although the group expresses loyalty to Rome in matters of faith and morals, the news agency claims that the priests wish to be free politically.

**HUNGARY**—Negotiations directed toward obtaining an understanding between the government and the Catholic Church are said to be underway in Hungary, according to the Communist-directed government. Growing steadily worse since the imprisonment of Cardinal Mindszenty, the situation became more tense recently when the government confiscated some church property. This, along with other actions by the state, reports say, prompted a special effort to reach an agreement with the government.

**POLAND**—Charging members of Jehovah's Witnesses with criminal espionage against the state, the Polish government has forbidden the group to carry on religious activities. Registration privileges were recently denied the sect



Handwritten Bible and readers. Chicago Daily News photo.

by the Polish Bureau of Denominational Affairs. All associations must be re-registered in order to carry on their activities.

**RUMANIA**—Bishop G. P. O'Hara, of Savannah, Ga., representative of the Vatican in Rumania for three and a half years, has been expelled from the country on charges of espionage. He was the last Vatican diplomatic representative to serve in a Communist-dominated country. Vatican officials explain Bishop O'Hara's expulsion on the basis of suspicion felt toward a U. S. citizen and fear that the Bishop was hindering the Communist drive to create a state church.

Meanwhile, a refugee reports that membership in the Rumanian Lutheran Church has dropped from 350,000 before World War II, to 140,000 today, consisting only of the "very old, very young and the sick." The church formerly boasted more than 600 schools at all levels, but today the state owns the property while the church is limited to holding worship services.

**YUGOSLAVIA**—New patriarch for the Serbian Orthodox Church of Yugoslavia is the state-supported candidate, Bishop Tikentije Prodanov. Chosen in a secret ballot of church officials, the bishop succeeds Gavrilko Dositch who died recently.

**JAPAN**—Distribution of nearly two million copies of the Gospel of John and approximately 100,000 New Testaments has been made in Japan in a little over a year by the Pocket Testament League. Plans call for distribution of another two million Gospels and 200,000 New Testaments before the end of the year. The Scriptures, translated into Japanese, have been given out by the League's Japanese staff with the help of American evangelistic teams.

The Japan Home Bible League, branch of the American Home Bible League, has also begun distributing copies of Japanese Testaments. Hoping to give out 100,000 as soon as possible, the Japanese League has adopted the slogan used in the U. S., Canada, and India: "To place

[Continued on page 45]



## ANSWERING YOUR

# Questions

NATHAN J. STONE

### THE UNFAITHFUL SERVANT

**Luke 12:41-48, especially verse 46, seems to indicate that believers suffer with unbelievers. I thought Christ took our punishment for sin upon the cross.**  
—Mrs. E.A.S., Indiana.

This parable of the unfaithful steward who, during his lord's absence, began to tyrannize over his fellow servants and to be corrupt and dissolute in his behavior, was in response to Peter's question in verse 41. The Lord had been exhorting and warning to waiting and watchfulness, to trust and service and sobriety. Peter's question was, "Does this apply to us or to everyone?" Then follows a series of parables relating to judgment and applying to various groups, of which the above parable is the first and applies generally to those in places of responsibility in the Church.

That this is meant is indicated by the words of verse 42 where one duty of the faithful steward is to give the servants of the house their portion of food. This is reflected in Peter's words to the elders of the Church, "Feed the flock of God which is among you, taking the oversight thereof" (I Pet. 5:2). On the other hand, Luke 12:45, concerning the steward's beating the servants, is also reflected in I Peter 5:3, "Neither as being lords over God's heritage, but being examples to the flock," and as being drunken and corrupt (II Pet. 2:12-19). This was certainly true of the clergy of a cruel and degenerate Church in the dark ages to follow. Even a Roman Catholic commentator, Stella, observes how closely such a description resembles the conduct of the bishops of Rome as late as the seventeenth century.

As for the judgment upon the unfaithful steward that his portion is appointed with the unbelievers (v. 46), it simply shows that he represents the unbeliever at heart, though professing outwardly to be a believer. In the parallel account in Matthew 24:45-51, his portion is with the hypocrites (v. 51). He is therefore a hypocrite. The passages in II Peter 2 support this view.

It is true that this unfaithful steward was a *servant* of his lord and therefore belonged to him, but this is a parable from the point of view of earthly relationships. Not all the details of such illustrations or parables may be pressed into significance as finding an exact parallel

in the teaching to be illustrated. In any case, the actions of this unfaithful steward show that he was not a true servant, nor was he worthy of being such a servant.

### MEANING OF CIRCUMCISION

What did circumcision in the Old Testament symbolize? Since it was the sign of the covenant to Abraham through Isaac (Gen. 17:20, 21), what was its significance for Ishmael, since he also was circumcised?—P.S., Chicago, Ill.

It is naturally to be expected that as the sign of a special covenant relationship with God, the physical act of circumcision becomes at once invested with spiritual significance and can be only the type of that which has spiritual reality.

The plainest statement of its meaning is found in Colossians 2:11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (that is, in the spiritual circumcision effected by the death of Christ). Even in the Old Testament, circumcision is spoken of as that of the heart (Deut. 10:6; 10:16; Lev. 26:41; Jer. 4:4). It is therefore a symbol of the purification of the heart in the putting off of the old man and the putting on of the new.

It represented on the one hand man's hereditary spiritual uncleanness, its propagation in human life. It was meant to show that all that is born of man is corrupt; that which is of the flesh is flesh. It symbolized impurity in man at its source. It condemned the corruption of human nature and pointed to man's utter inability to generate a saviour of his own.

On the other hand, in faith and obedience toward God in the cutting off of the flesh it represented the new birth, the new life sanctified to God, "which after God is created in righteousness and true holiness" (Eph. 4:24), since it was also the means through which the blessing promised in the seed of Abraham was to come. For it also symbolized the purification of life at its source in Him through whom all purification of life must be achieved, who was also born of woman, yet of the Holy Spirit.

As for any significance in the circumcision of Ishmael, since the promise was

to be through Isaac:

(1) It was only natural that Ishmael should be circumcised. If necessary for the servants of the household, how much more so for a son, even though not the son of promise.

(2) The circumcision of Ishmael as a son of Abraham may serve to emphasize the allegory drawn by Paul in Galatians 4:22-31, although birth and not circumcision is the basis of this allegory. Circumcision in Ishmael may in a sense stand for the outward, the flesh, while in Isaac it may typify the inward, the spiritual, the free.

(3) Ishmael, together with the servants or slaves of the household who all were also circumcised, though not of the seed of promise, may be a foreshadowing of the universality of the gospel, the extension of the promise to all peoples, of which the seed or Israel, though chosen, was only the instrument, the means to the end. As fulfilled in Christ, the household of faith is made up of all peoples and tongues (Gal. 3:8, 9, 14; Rom. 2:28, 29), though it will also be fulfilled on a national scale through a national Israel among the nations when they are restored to God in Christ (Zech. 8:23; Isa. 2:1-5).

### THE INCREASE OF JACOB'S FLOCK

I am interested in knowing if the increase in Jacob's flocks was a miracle, or if it is a proved biological fact that it resulted from Jacob's expedient as recorded in Genesis 30:37-39, 41.—H.H., Virginia.

In dealing with this question a number of factors should be taken into consideration on which commentators differ. If, as some claim, Jacob was unethical and unscrupulous in employing such a device, there is the apparent difficulty of God's help in the matter. And certainly the element of special providence is clearly indicated in the vision of Genesis 31:10-13.

There is difference of opinion among commentators as to the time of the vision in Genesis 31. If it came before 30:37-39, 41, it means that God made Jacob understand that the speckled and spotted cattle which were to be his in the bargain which the crafty Laban had agreed to, would be greatly multiplied; but it doesn't necessarily suggest the device to which Jacob resorted. It only reveals that he was still the same Jacob, the son of his mother Rebekah, who couldn't fully trust God's word or wait God's time, but must resort to human expedients.

The Samaritan Pentateuch, the oldest Hebrew manuscript extant (at least 500 B.C.), places the vision of chapter 31 before the events of chapter 30, although the Septuagint (Greek version of the Old Testament, about the third century B.C.), places it as it is in our Bibles.

Modern science refuses to admit any such prenatal influences upon the unborn as that described in Genesis. Its position is that there is nothing to support it and much to refute it. But biology is hardly so presumptuous as to claim it has solved the problem of every prenatal influence.

Bible commentators, on the whole, ac-

cept it as a known, though not widely practiced fact, one giving a number of examples observed even in modern times. God can certainly and does work in nature in ways unknown to us or even to modern scientists, who frequently have to revise their theories and findings.

The evidence is that it was a workable expedient although normally so *limited in its effects* that the rapacious Laban quickly seized upon the bargain. Then, with life-long experience Jacob was a most expert shepherd by now and no doubt familiar with all such matters. He evidently thought it *could* work. The lamb is said to be especially susceptible to such influences.

On the other hand, there is certainly the direct intervention of God, and this, Jacob acknowledges in 31:8-16, especially verse 9. God condescended to make use of a *natural* cause to *supernaturally* heighten the effects, in defending His servant Jacob against the injustices and deceit of his uncle Laban. God desired to teach Jacob the lesson (not fully learned even after this incident) that what He had promised He would perform and give, and that it would not be by Jacob's own strength and cunning, although, as John Calvin puts it, "He purposed to connect His grace with the labor and diligence of Jacob."

♦ ♦ ♦

#### THE ARK AND ITS CONTENTS

In I Kings 8:9 it says: "There was nothing in the ark save the two tables of stone." The same is stated in II Chronicles 5:10. But Hebrews 9:4 says: "... the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." There seems to be a contradiction. Could the three items have been in the ark at one time and then later removed, and if so, where?—R.G.Z., Corvallis, Ore.

An examination of a number of passages in the Bible which deal with the contents of the ark, or those in the most Holy Place, will reveal that there is no contradiction. On the contrary, taken together they furnish remarkable evidence of the veracity of God's Word.

Deuteronomy 31:24-26 states even concerning the book of the Law that it was placed "by the side of the ark." Exodus 16:34 says of the pot of manna that it was "laid up before the Testimony," while Numbers 17:10 speaks in the same way of the rod of Aaron.

The expression "wherein" in Hebrews 9:4, may be a loose term referring to the Holy of Holies in general. The chief purpose of the passage is simply a general description of the temple and its most sacred furniture. Hebrews 9:4 also states in connection with the Holy of Holies, "having an altar of incense, and the ark of the covenant." This would give the impression, for instance, that the golden altar of incense was inside the Holy of Holies, but I Kings 6:22 identifies this altar as *belonging* to the "oracle" or the Holy of Holies—that is, connected with it, but not inside. It is quite clear that this altar could not have been in the Holy of Holies, since even the high priest was not

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permitted to enter the Holy of Holies except once a year, whereas incense was burned daily upon this altar. It is clear then that the language in Hebrews is rather loosely used in this respect, and there is no contradiction at all.

Apart from this, however, there is significance in the statement of I Kings 8:9. It is meant to impress upon the reader the sanctity of the law of righteousness as the most sacred of the revelations of the nature of God, at least until that time. It is this which receives strong emphasis in the passage, so that it is not necessary to mention any other of the objects which had to do with the ark or temple.

### PROPHECY AND FULFILLMENT

Our Sunday school teacher stated that the prophecy in Amos 7:11 that "Jeroboam shall die by the sword" was never fulfilled. Therefore he concluded that prophecy in the Scripture need not necessarily be fulfilled, and that this was given more as a warning.—Mrs. P.M.C., Idaho.

It is not stated that the prophet Amos himself uttered these words. They are the words of the false priest Amaziah. There is no evidence whatever that Amos made any such statement. But he did say in verse 9, quoting the message of God, "and I will rise against the house of Jeroboam with the sword" (italics ours). This is a different matter. And God certainly did rise against the house of Jeroboam with the sword as prophesied, for the house or dynasty of Jeroboam (really the line of Jehu) came to an end in his son Zachariah who was slain by a conspirator (II Kings 15:8-10). And in this act was exactly fulfilled the prophecy to Jehu, the first of this line, that his children of the fourth generation should sit upon the throne of Israel.

But Amos 7:11 also states, "And Israel shall surely be led away captive out of their own land." This Amos did say (6:7; 9:4), and this was surely and fearfully fulfilled.

Prophecy must necessarily be fulfilled or it is not prophecy. As far as we know, it need not necessarily be fulfilled exactly as to the details of a given prophecy, for the prophets usually prophesied even far into the future in terms of the conditions and countries of their own day, with which they were familiar. Certainly, however, their prophecies will be fulfilled in their main purpose.

## Bach, the Christian

[Continued from page 19]

repeated requests for permission to depart, however, brought him under arrest in the justice room in 1717. Almost a month passed before he was given the Duke's grudging permission to leave.

As Bach grew older, he was confronted with failing eyesight. Toward the end of 1749 his vision was so troublesome that, on the advice of friends, he consulted a specialist. An operation followed, but it proved unsuccessful.

At the last he was working on the tune

that he had once set to "Wenn wir in höchsten Nöthen sein" ("In Our Hour of Deepest Need"). But he was no longer thinking of these stanzas. Death had never seemed terrible or forbidding to him, and now, facing eternity, he bade his student, Altnikol, head the movement with the title of another hymn, also associated with this melody ("Vor deinen Thron tret ich hiemit"), whose first and last verses were on his lips:

*Before Thy throne, my God, I stand,  
Myself, my all, are in Thy hand;  
Turn to me Thine approving face,  
Nor from me now withhold Thy grace.*

*Grant that my end may worthy be,  
And that I wake Thy face to see,  
Thyself for evermore to know!  
Amen, Amen, God grant it so!*

Abruptly the manuscript ends in the middle of the twenty-sixth bar. At a quarter to nine on Tuesday evening, July 28, 1750, a new voice was drawn to the choir eternal.

What Bach left behind was not in fields and buildings or stocks and bonds, but in unpublished music manuscripts. May we who do not possess his God-given ability use this heritage to glorify Him who created this one, Johann Sebastian Bach!

## How to Promote a Revival

[Continued from page 20]

Prayer is always one of the most important factors in a revival, perhaps the most important factor. The prayers of every child of God help it on. The neglect of prayer on the part of any member of the Church subtracts from its power.

Let me suggest some definite things to pray for: (1) For revival fire. (2) For the pastor, his texts, sermons; for wisdom, and Holy Ghost power. (3) For members of the church, that they may be revived. It does far more good to pray for them than to criticize them. (4) For the unsaved, that they may be aroused, brought to Christ, convicted, converted. Be general, be specific. Select individuals to pray for.

4. By getting people out to church.

We can promote a revival by getting people out to hear the gospel preached. There is no way so effective of filling up a church as individuals going after others and bringing them in. A personal invitation is better than an advertisement or ticket. Getting people out to the place where they will hear the saving truth is one of the most important parts of the work. It is work that we all can do.

5. By personal work.

We can promote a revival by personal dealing with men about their salvation. Personal work is the most effective form of work there is. It succeeds when all other kinds fail. All can do it. Some can do it much better than others. Some have a very remarkable gift in personal work. We can all accomplish something at it. If we save one soul by talking to a hundred or a thousand, it pays.

If we are willing to be rebuffed and insulted for Jesus's sake and the sake of the perishing; if we are willing to have men seem to get the better of us, and

laugh at our failure; if we are willing to bear any humiliation that we may now and then win one, we can save some. I would be willing to have one hundred men laugh at me and insult me, if I could win the one hundred and first man for Christ.

Personal work is glorious work. It greatly promotes a revival, and it is open to all. On the Pentecostal day much was done by personal work. Peter preached a great sermon, but the results were not all brought about by Peter's sermon. The whole one hundred and twenty spoke as the Spirit gave them utterance (Acts 2:4). The one hundred and twenty did not all preach sermons; most of them did personal work.

#### 6. By testifying.

We can promote a revival by giving our testimony for Jesus. There is great power in a live testimony. Just tell people in the power of the Holy Ghost what you know about Jesus. Tell people every chance you get what Jesus has done for you.

Here then are six important ways in which we can each promote a revival. What we need above everything else is a revival, and we are going to have one; but how deep it goes, how wide it spreads, how much blessing it brings, how many it saves, depends upon us. Let each one of us say: "It depends in some measure upon me, how many are to be saved, how much God is to be honored in this coming revival. By the grace of God I will do my best. I will do everything in my power to promote it."

★ ★ ★

### The Hand of God

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I love to think of the hand of God  
Outstretched in love to men,  
Outstretched to still the raging storm  
Brought on by blackest sin.

I love to think of the hand of God,  
Creating the morning sky,  
Carving the sides of a mountain great,  
Still the infant's cry.

I love to think of that precious hand  
That healed the blinded eyes,  
That touched the leper and made him whole,  
That silenced the mobbing cries.


I love to think of its pierced depths  
That agonized for me;  
For cleansed, redeemed, I there shall rest  
Throughout eternity.

Oh, hand divine! 'Tis mine! 'Tis mine!  
Oh, hand that made me whole,  
That lifted the scales of deepest sin,  
Oh, hand that saved my soul!

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If I had ten lives, I would gladly lay them down for Christ in the white man's grave, to gain, by the grace of God, the black man's resurrection.—Bishop Taylor Smith.

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# SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

September 17

## James, Leader in the Jerusalem Church

Acts 15:13-20; Galatians 2:9-12

**Memory Selection:** *Be ye doers of the word, and not hearers only, deluding your own selves.*—James 1:22, A.S.V.

Three men by the name of James were prominent in early church history.

First of all, there was James the brother of John, one whom we sometimes designate as "James the great," to distinguish him from another James in the band of apostles, since he undoubtedly had a major place among the disciples. In the lists of the apostles, with the exception of the one in Acts 1, James' name precedes that of John. In addition, in connection with the raising of Jairus' daughter, his name appears before John (Mark 5:37); also, in the record of the transfiguration (Matt. 17:1), as well as in the record of the sorrow of our Lord in Gethsemane (Mark 14:33).

We know that this particular James was not the one involved in the council at Jerusalem, inasmuch as he had already been called upon to seal his testimony with his blood (Acts 12:2).

There was another man in the band of disciples by the name of James. On one occasion, at least, he is spoken of as "James the less," or, as the original has it, "little" (Mark 15:40). This James is the son of Alphaeus (Matt. 10:3). If we are right in using Mark 15:40 as a reference to this same James, then there are other passages which speak of his mother as Mary (Matt. 27:56; Mark 15:40; Mark 16:1; Luke 24:10). Was this Mary any relative of the Virgin Mary (John 19:25)? In such an instance, the fact that she was the wife of Cleophas need not argue strongly against such a conclusion, since Cleophas may also have had the name Alphaeus, or Mary may have, as a widow, married Cleophas. In such an instance, there would be a definite relationship between our Lord Jesus Christ and James the less, inasmuch as there is this relationship mentioned in John 19:25.

While many good Bible teachers believe that James the less is the James of Acts 15 and also the writer of the epistle which bears that name, some question may be raised about such a conclusion on the basis of his lack of prominence in the narrative other than in these places specified, and on the basis of the reference in Galatians 1:19. While it is true that the last-named reference may simply refer to

James, "the Lord's brother," as a reference to his relationship as a cousin (inasmuch as the Hebrews used the term brother rather loosely), it has seemed wiser to others to hold that the James of Acts 15 and of the epistle bearing that name is the James who was actually the brother of Christ (Mark 6:3; Matt. 13:55). The use of the word "apostle" in Galatians 1:19 need not be a deterrent here, inasmuch as others undoubtedly were appointed to take that position in the early church (cf. Acts 14:14).

If this refers to the actual brother of Christ, in the sense that this James was born to Joseph and Mary after our Lord, the virgin-born Son of God, had come into the world, there was, of course, a change in attitude toward the Lord Jesus on the part of his brother (cf. John 7:5; Acts 1:14).

### I. James, a Spirit-Instructed Christian (Acts 15:13-20)

Here we should have in mind first of all that this conference was called concerning a very controversial subject and that actually there was a strong division on the part of those who gathered (Acts 15:2, 7). However, in the leading of God, a definite accord was reached by those who gathered (Acts 15:23, 25). This statement of James' was not, as it were, an *ipse dixit* on the part of some leader and taken without any question, but rather it was a statement to which the apostles, the elders, with the whole church, concurred.

There are two elements in the decision. First of all, James' quotation from Amos 9:11, 12, which gives the Old Testament confirmation of the Gentile inclusion. While it is true that the expression, "after these things," does not occur in Amos, nevertheless, the Holy Spirit who caused Amos to write what he did, had a right to give this interpretation; and James, speaking by the same Holy Spirit, gives the time element that is involved in the restoration of Israel following God's visitation of the Gentiles to take out of them a people for His name (Acts 15:14, 16). Thus we have a reference not only to the Church age, but also to the age which is to follow, when God will once again visit Israel and restore the tabernacle of David (vv. 16-18).

The second thing to be noted in James' decision is what we may call the New Testament doctrine of consideration of others (cf. Rom. 15:1, 2). Here, in view of the Jewish prejudice, so as not to cause needless offense, a fourfold requirement was set up for the Gentile Christians. They were to abstain from pollutions of idols, from fornication, from

that which was 'strangled, and from blood (v. 20).

### II. James, a Large-Hearted Christian (Gal. 2:9-12)

It is apparent that James' welcome of Barnabas and Paul, even though they had been missionaries to the Gentiles, showed beyond peradventure of a doubt that James was not narrow or sectarian. His large-heartedness was manifested not only in the reception of Barnabas and Paul, but also in his evident concern for the poor.

September 24

## Paul, World Evangelist

Acts 26:9-20

**Memory Selection:** *I determined not to know anything among you, save Jesus Christ, and him crucified.*—I Corinthians 2:2, A.S.V.

There can be little doubt but that the apostle Paul—aside from our blessed Lord, who cannot be compared with any man—is the outstanding exponent of Christianity in all of history. This "stooped little Jew," as he has been called, actually went up and down the Roman empire and, in the demonstration and power of the Holy Spirit, turned a nation upside down. While it is still true that the world has yet to see all that God will do through a man wholly yielded to Him, nevertheless, we can say that in great measure we have a record of what God will do through a surrendered man in the life and ministry of the apostle Paul.

### I. Saul, Without Christ (Acts 26:9-12)

Earlier chapters in Acts tell of Paul's arrest and appearance before Governor Felix, and later, Festus. In making an appeal before the latter, Paul made known his desire to stand at Caesar's judgment seat (Acts 25:10). Festus took advantage of the visit of King Agrippa to secure advice concerning what charges to place against Paul when writing to Caesar.

When Paul was brought before King Agrippa and the other royal dignitaries who were present, he availed himself of the opportunity to present the story of his conversion. How unlike Paul many of us would be in a similar circumstance. This man did not bow and cringe, neither did he fawn upon the king as though to curry favor with him, but resolutely and deliberately and courageously, he presented to him the message of a risen Christ who met him on the road to Damascus.

He spoke of himself in the days prior to his conversion as a very religious individual, who wanted to do all that he could for the furtherance of Judaism. Honestly and sincerely he was persuaded that he ought to oppose the name of Jesus of Nazareth (v. 9). So vehement was his opposition that he did not remain in Jerusalem, but went even to

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"foreign cities" (v. 11). His enmity was manifested in the fact that he had Christians jailed, and sought to make them recant. He speaks of himself as "exceedingly mad against them" (v. 11). It was on one of these journeys to a foreign city, in this instance Damascus, that he met the Lord Jesus Christ.

You will remember that Paul told this story once before (Acts 22:3-21). In addition, we have the historical narrative given in Acts 9:1-19.

### II. Saul Meets Christ (Acts 26:13-15)

Paul indicates that it was at midday he saw on the way a light from heaven (v. 13). This reference shows the vehement opposition of Paul against the Christians, inasmuch that he did not stop to take rest at the heat of the day, but in fury and anger made his way as fast as possible to Damascus.

The Lord Jesus appeared to him in all His glory, and the apostle describes the incident as "a light . . . above the brightness of the sun, shining round about me and them that journeyed with me" (v. 13).

The Lord spoke to Saul, calling him by name, asking him the question, "Why persecutest thou me?" How wonderful it is that the Lord identifies Himself with His people. For anyone to touch a child of God is to touch the Lord Jesus Christ. He not only knows our sorrows, but He feels them with us and suffers with us.

It is interesting to note that though Saul did not recognize who spoke to him, yet he knew that whoever it was, it was his Lord; for in response to our Lord's question, Saul said, "Who art thou, Lord" (v. 15). Can anyone imagine the surprise and amazement of Saul when the answer came back, "I am Jesus whom thou persecutest" (v. 15).

No one surely would question Paul's sincerity. While we question his judgment, and his refusal to bow himself before God in order to discover the truth about Jesus of Nazareth, we cannot but believe that in all honesty and sincerity, as well as fervor, he was carrying out what he believed to be right. Therefore, when the Lord Jesus said, "I am Jesus," there must have been a tremendous revolution in his mind and heart. Be it said to the power of the Holy Spirit and to the credit of Saul, that just as strenuously and strongly as he was pursuing the road against Christ, now he turned in the opposite direction and went just as strongly and just as strenuously.

### III. Saul Commissioned by Christ (Acts 26:16-18)

The Lord appeared to him in order that He might commission him. What a glorious commission the Lord gave to be His representative! Need we remind ourselves of the fact that the same glorious commission in large measure is given to us; that we are to be witnesses to our Lord to the uttermost parts of the earth.

### IV. Saul Obedient to Christ (Acts 26:19, 20)

How wonderful that Saul could say to King Agrippa, "I was not disobedient to the heavenly vision" (v. 19). In obedience to the call and commission of Christ, Paul had gone throughout Jerusalem and

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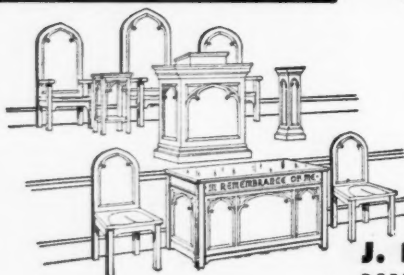
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Judea and to all the Gentiles with the message that they should repent, be converted, do works worthy of repentance (v. 20). Paul's was a full message. He undoubtedly made clear to those to whom he ministered that genuine faith involved a life which honors God.

October 1

**What Is Christian Living?**

Matthew 5:13-16, 20; Philippians 1:27-30; 1 Thessalonians 5:15-23; James 1:22, 26-27

**Memory Selection:** Let your manner of life be worthy of the gospel of Christ.—Philippians 1:27, A.S.V.

The Word of God lays strong emphasis on the necessity of those who bear the name of Christian, living for God. Yet we must always keep in mind that the basis for Christian living is not an attempt to emulate the good life of the Lord Jesus; it is not a mere imitation of the choice virtues of Christianity. Christian living must always be based on repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21).

Works have their place in Christian teaching and living, but they are always the evidence of faith in Christ. It certainly is true beyond controversy that faith without works is dead (James 2:17). On the other hand, works, even though they appear to be very meritorious, if they are not the result of a living faith in the Lord Jesus Christ, are of absolutely no avail, and actually in the sight of God are not good, inasmuch as they do not honor Him nor have His glory in view (cf. Rom. 3:10-12).

**I. Metaphors of the Christian Life (Matt. 5:13-16, 20)**

True Christians are "the salt of the earth" (v. 13). True Christians are "the light of the world" (v. 14). It is the function of salt to season, to preserve, to melt and to cleanse. The application is

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evident. It is the function of light to render visible, to purify and to warm. Again, the application is evident.

May God help us as followers of the Lord Jesus to make palatable, to make savory by our conformity to the truth, the message which we present. May He also help us so to shine that men may see our good works and glorify our Father in heaven. Our failure to be the savor and to be the light doubtless accounts for the slowness of some men to come to our Saviour.

**II. Results of a Worthy Walk (Phil. 1:27-30)**

Says the American Standard Version, "Let your manner of life be worthy of the gospel of Christ" (v. 27). When our lives can be spoken of as complementary to the truth we profess, we shall undoubtedly "stand fast in one spirit, with one soul striving for the faith of the gospel" (v. 27). In addition, we shall be "in nothing affrighted by the adversaries" (v. 28); and in the third place, we shall have granted to us as a privilege "not only to believe on him, but also to suffer in his behalf" (v. 29).

**III. Sundry Exhortations (1 Thess. 5:15-23)**

How important these instructions are, and yet not one of us in himself can keep them. Yet there is power for us to live so that we do not render evil for evil, so that we do rejoice, so that we do pray without ceasing, so that in everything we do give thanks. The child of God who is yielded to the Lord and counts on God to do the miraculous, can live this kind of life.

Notice the command that we should not quench the Spirit. The Holy Spirit is a flame of fire. He can be quenched by worldliness, by willful disobedience, by unwillingness to go along in the will of God, by lack of Bible study, by our failure to pray, our refusal to testify.

What God says in His Word is not to be despised. Though we are to prove all things, we must hold fast that which is good. Let us not believe every spirit, but let us try the spirits, whether they are of God. And if the Word of God countenances the message that comes to us, we are not to despise it, but rather to hold fast to it.

Of particular significance is the final instruction in the paragraph, that we should abstain from every form of evil. The child of God should be careful that

what he does, even though it is right in itself, does not have the appearance of evil. Thus we are to do that which will be honorable in the sight of all men, and thus we will be, in a very definite way, adorning the doctrine of our Lord and Saviour, Jesus Christ.

All of these things are not done by human effort, but by the God of peace, who Himself is able to sanctify us wholly, and who, indeed, will, by His grace and through His power, preserve our spirit, soul and body entire and without blame at the coming of our Lord Jesus Christ (v. 23).

#### IV. The Practicality of Christianity (Jas. 1:22, 26, 27)

How much we need an emphasis upon these truths today. It is not enough to make a profession; it is not enough to be orthodox in theory. For a person to say he believes the Word of God, to say he is a child of God, and yet not to do what the Word of God says, is to brand himself as one deluded. "Not hearers only" . . . "not hearers only" . . . "not hearers only"—may the words ring in our ears and in our hearts so that we shall never get away from them.

To be a hearer only is to deceive one's own self. To have an unbridled tongue is to deceive one's own heart and to brand one's profession as absolutely empty, formal, vain. For "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

When the Spirit of God has wrought in our hearts and made us new creations in Christ Jesus, He has given us a heart of concern, of sympathy, of love. Thus, in some very open and outward ways, we can see the manifestation of a true work of God in the heart. While the devil may deceive and while he has his counterfeits, yet if a person truly does believe in the Lord Jesus and that faith is expressed in this kind of works, we may rest assured that we know the Lord Jesus Christ and have passed out of death and into life. Works are an evidence of salvation, not the basis for it.

October 8

#### Giving Ourselves to Christ

Matthew 16:24, 25; Mark 1:16-20;

Philippians 1:19-26

Memory Selection: *To me to live is Christ.*—Philippians 1:21

Our Lord presented the fact of discipleship frequently in His teaching. It is evident He frowned upon rash and ill-considered discipleship. He always wanted men to count the cost. Then, no persecution came as a deterrent and no circumstance arose that made them feel that they were out of the will of God simply on the basis of hardship to be endured.

That there is need of emphasis on this truth today is all too apparent. So much that goes by the name of Christianity is weak and emaciated and effeminate. Continual emphasis seems to be placed on what one gets out of coming to Christ, instead of the fact that when one does come to Christ, it is a life for Christ that is involved.

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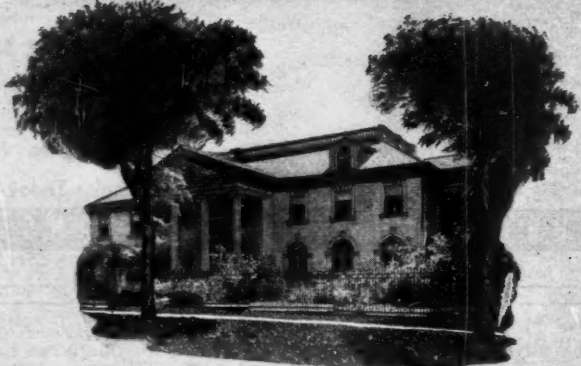
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(See also pages 43, 44, 45)

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The Word of God tells us that "evil men and imposters shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13), and that "in the last days grievous times shall come" (II Tim. 3:1). Increasingly, the children of God will be called upon to face opposition for their faith. But, thank God, the same God who called us and who saved us by His mighty power has enough power to keep us and to enable us to stand courageously for Him.

## I. Discipleship Means Death to Self (Matt. 16:24, 25)

Right in the center of verse 24 is the fact that we are trying to express, "let him deny himself." This verse does not say, "let him deny things to himself." It has absolutely nothing to do with the custom of some people who during a part of a year won't do this and won't do that, and save a little money and give it to the church. The denial of things to yourself is not necessarily the denial of self. As a matter of fact, you can deny things to yourself and be very proud about it. And that very action proves that you don't know anything about death to self.

The Lord Jesus is talking about taking up a cross, and a cross always means crucifixion. This cross of which the Lord Jesus is talking is not any ordinary trial or difficulty that comes to any of the children of men. Rather, it is that which we are called upon to suffer because of our allegiance to Christ.

Notice the principle that our Lord uttered here: "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it" (v. 25). How true this principle is in life. If we are to save our life, to protect it and pamper and seek for it all the comforts and luxuries that we possibly can—all the while being unmindful of the will of God and of the claims of the Lord Jesus Christ upon us—we shall lose the life that God has given us. Of course, this does not refer to an end of physical life; it most certainly does not suggest in any wise that the person will be lost; but it does very emphatically bring to our attention the startling and vivid fact that a life can either be used for God and so be found, or it can be lived for self and so be lost.

Oh, the lost opportunities many of us have had simply because we have chosen our own way rather than God's. When we stand before the judgment seat of Christ to give an account of our lives, what will it be then, a found life or a lost life? The way we live now determines the reward we shall receive then. Yes, we may stand there, "saved so as by fire" (I Cor. 3:15); but dare we plan to meet the Lord so, to meet the One who loved us enough to die on Calvary for us? The plaintive question ascribed to Him in the hymn that we sometimes sing has great meaning:

*"I gave, I gave My life for thee;  
 What hast thou given for Me?"*

## II. Discipleship Means Utter Response to the Call to Service (Mark 1:16-20)

The Lord does not call all of His children into what we sometimes call full-

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time Christian service. In one sense that term is a misnomer. Every child of God, whether he is in what is sometimes called secular occupation or in Christian ministry, should be living 100 per cent of his time for God. God calls us all to live that way.

Discipleship means a response to the call to service, whatever it is and wherever it is. Whether it be at home or abroad, whether or not it be in connection with what we sometimes call secular employment, these choices are not ours. Our choice is to be absolutely obedient to all the will of God.

### III. Discipleship Means Willingness to Live or Die for Christ (Phil. 1:19-26)

What a wonderful passage this is. The apostle speaks of his imprisonment, of the opposition of some who preached Christ of envy and strife (v. 15), as turning out to his salvation, that is, to his growth in grace, to his conformity to the image of Christ. So far as he was concerned, he wanted Christ to be magnified in his body, whether by life or by death (v. 20).

How true it is that for the child of God to die is gain, but to live is Christ. Thank God, Christ is life to us who believe in Him. It is only as the Lord lives out His life in us that we shall really live for God. Not only is to die gain, but for the child of God to depart and be with Christ is far better (v. 23). However, no child of God will want to leave this earthly scene one moment before the Lord's time. The Lord has His work for us, the work that He wants to do in and through us for His glory. Thus shall Christ be magnified in us, whether by life or by death.

## Fires of Evangelism

(Continued from page 14)

society in bloc, in toto, in mass, fashioning new measures, planning immense organizations, avidly following the progress of international conferences and developments, our eyes are blinded to the lost and dying all around us. Their spiritual condition moves us not. It is the lack of care that has chilled our hearts and rendered pulseless our hands of appeal. Our spiritual heavens have turned to brass, our spiritual earth to iron. Mute testimony to the dearth in our hearts are our unspoken testimonies, our unwept tears, our unsought lost, our unopened Bibles, our unburdened hearts. We stand immobile, stolid, transfixed, like an image without heart, soul, or compassion while the tragedy of the ages in each lost human life is enacted before us.

The director of a funeral home one time asked me to come and hold a service for a little child. The family were strangers in the city. Going to the home, I met the little family with their few friends, then I looked at the little body we were to lay away. The child was three years old with beautiful hair in golden curls wreathing her face and with her little hands folded, for all the world looking as if she were just asleep. I stood by the little open casket to bring my words of comfort, but it was too much for me. Our own little girl at that time

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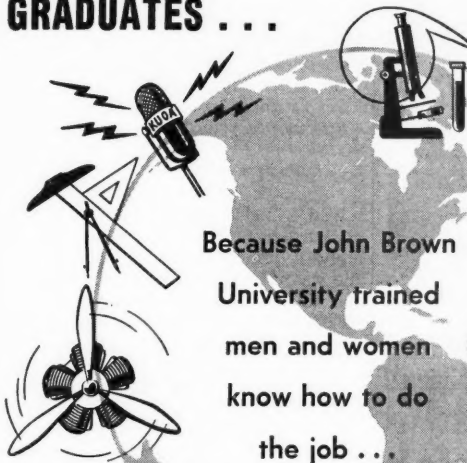
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was three years old, and the thought of the loss of so sweet and precious a child broke my heart. I could not go on, and after a prayer turned the service back to the director.

The young father and mother came forward to see the sweet little face for the last time. The mother fell on her knees, wringing her hands and crying piteously, "Oh, mother's little darling. How can mother live without you? Oh, my precious little girl." But the young father stood there, with his arms folded, like an image. I could see no trace of care or of emotion on his face at all. I could hardly keep from crying aloud, "Say, young fellow, why don't you cry? Is it nothing to you? Don't you care? At least, you could bow down, place your arm about your sorrowing wife, and say a word of comfort."

That picture of the father standing with folded arms above his bereaved wife and the body of his baby, without tears, without care or compassion, is a picture of the Christian churches. With the lost all about us, we see them perish without care, without compassion, without tears.

*"Set us afire, Lord,  
Stir us, we pray.  
While the world perishes  
We go our way;  
Purposeless, passionless,  
Day after day;  
Set us afire, Lord,  
Stir us, we pray."*

FOR TWO LONG, WEARY WEEKS I held a meeting in a church that had no burden for the lost. Morning and night I preached, but to no avail. No one was interested, no one was saved, no one was seeking the lost, no one was seeking the Lord. On Friday of the last week, at the morning service, in despair I asked the members present, one by one, if they were burdened for anyone lost, if they were praying for and expecting any definite one to be saved. No, not one. I went through the whole congregation present. Not one was burdened. Finally, a little mother rose to speak. "I am a widow," she said, "and I have two boys. They will soon be grown, and my boys are lost." She began to weep and could not speak further. Finally she said one sentence more: "Oh, won't somebody help me win my boys to the Saviour?"

That noon, as usual, we were entertained in one of the homes. After a sumptuous meal, we all took our chairs out under the trees in the front yard to spend the afternoon in pleasantries. As the hours wore on my heart grew heavier and heavier. Eventually I said to the pastor, "Sir, did you hear what the little mother said this morning? Her two boys are lost. She needs somebody to help win her boys to Jesus."

When I learned there was no disposition on the part of the pastor to respond, I finally said, "If you do not mind, would you excuse me from this company and take me to that home?" The pastor acquiesced, took me in his car to the lane that led to the humble home of the poor widow, let me out of the car, and I walked up to the house.

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When I knocked at the door, she soon answered and I said, "I heard you this morning. Your two boys, they are lost. And you need somebody to help you lead them to Christ. I have come to help. Where are the boys?"

"One of them is doing the milking; the other has not come in from the field."

"You pray here for me, little mother," I said, "and I will do my best to lead the boys to the Saviour." So while she prayed I went first to the barn where the younger lad was milking the cows. I read to him out of the sacred Book, made a plea in behalf of our Lord, prayed and extended my hand. "If you will accept Him as your own personal Saviour, in the forgiveness of sin, in repentance and faith, will you clasp my hand?" He clasped my hand warmly, deeply moved.

The older boy soon came in from the field. As with the younger, I made my plea from the holy Scriptures in behalf of Christ, prayed, and made an invitation. And he, too, warmly clasped my hand in token of his acceptance of our Saviour. That night they made their confession of faith, the only two converted during the meeting.

I believe in seeking the lost. I believe in winning the lost. I believe in visiting the lost. I believe it is God's great call to His people in every land, everywhere. I believe it is God's great charge to every teacher, and professor, and preacher, and Christian.

*"Stir me, oh, stir me, Lord; I care not how,  
But stir my heart in passion for the world;  
Stir me to give, to go, but most of all to pray;  
Stir till Thy blood-red banner be unfurled  
O'er lands that still in deepest darkness lie,*

Moody Monthly



O'er deserts where no cross is lifted high.

"Stir me, oh, stir me, Lord. Thy heart was stirred

By love's intensest fire till Thou didst give

Thine only Son, Thy best beloved One, Even to the dreadful cross that I might live.

Stir me to give myself so back to Thee That Thou canst give Thyself again through me."



## News Report

[Continued from page 33]

a Bible in every home upon the promise it will be read."

### From Here and There

¶ A London church is sending a plea to all women named Mary to contribute in the purchase of a new organ. Queen Mary has already donated the first pipe and has given her name to the appeal for 7,000 pounds (\$19,600) to build the organ. The church, All Hallows-by-the-Tower, was badly damaged by German bombs.

¶ The Southern Baptist Convention now has a church at Baguio in the Philippine Islands. Dr. Winston Crawley is pastor of the church's Chinese congregation.

¶ Heavy Holy Year travel is pressing nine reconverted vessels into service to accommodate approximately 29,000 travelers. The vessels include liners, converted troop transports and freighters, all but two of which are operating under the flag they flew before the war.

¶ C. W. Dieckmann, Decatur, Ga., is the winner of the Seventh Annual Psalm-tone Competition sponsored by Monmouth College, Monmouth, Ill. Mr. Dieckmann was awarded \$100 for writing music for congregational singing of the Twenty-third Psalm.

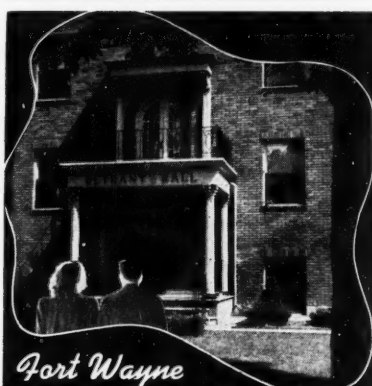
### HUDSON TAYLOR'S EVANGELISM

Hudson Taylor, dressed in Chinese costume, while waiting for a boatman to take him across the river, stood on a jetty. Presently a richly dressed Chinaman came and also stood waiting. When the boat drew near, this man, not seeing that Mr. Taylor was a foreigner, struck him on the head and knocked him over into the mud.

Mr. Taylor said the feeling came to him to smite that man, but God immediately stopped him. When the boat came up, the Chinaman looked at Mr. Taylor and recognized him as a foreigner. He could hardly believe it, and said, "What! you a foreigner, and did not strike me back when I struck you like that?" Mr. Taylor said, "This boat is mine. Come in and I will take you where you want to go." On the way out, Mr. Taylor poured into that Chinaman's ears the message of salvation. He left the man with tears running down his face. *Such is the power of the gospel of Christ.—King's Business.*

September, 1950

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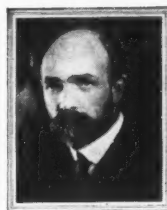
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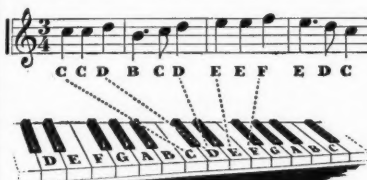
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# OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

## IN ALL HUMILITY

Mine is the ministry of little things;  
A cheery word to men of every kind  
Is all I have to give, yet slaves or kings  
React alike to kindness, so I find.

My ministry is small, my mission great;  
I'm rich in friends, in pounds and  
pence I'm poor,  
And yet I would not change my low  
estate,  
For this I find, in reckoning up the  
score:

No austere prayer nor fire-invoking cry  
Hath ever yet the heart of mortals  
stirred  
More lastingly than such are hallowed by  
The benediction of a kindly word.

—Ernst Ballantyne,  
in *The War Cry*

\* \* \*

## RICHES OR POVERTY?

If you want to be rich, *give!*  
If you want to be poor, *grasp!*  
If you want abundance, *scatter!*  
If you want to be needy, *hoard!*

—The Baptist Evangel

\* \* \*

## THREE CROSSES ON CALVARY'S HILL

Luke 23:33, 39-45

### I. The Cross of the Saviour (v. 33)

1. He took our place (Gal. 3:13)
2. He tore down the wall of separation (v. 45; Heb. 10:19-22)
3. He told us to come (Matt. 11:28)

### II. The Cross of the Sinner Who Rejected Christ

1. He was unconcerned about his soul (v. 39; cf. Matt. 10:28)
2. He was unwilling to admit he was a sinner
3. He was unbelieving—"If"  
"He hardened his heart at the last moment"

### III. The Cross of the Sinner Who Accepted Christ

1. He admitted he was a sinner (vv. 40, 41)
2. He acknowledged that Jesus was dying as a Saviour, not a sinner (vv. 41, 42; cf. Matt. 10:32)
3. He asked Jesus to save him (v. 42)  
"He softened his heart at the last moment"

**Conclusion:** "True repentance is never too late, but late repentance is seldom true."

—George Myers

## CHRIST'S SECOND COMING

ILLUSTRATED  
Mark 6:46-50

1. His departure to, and intercessory work, in heaven.  
"He departed into a mountain to pray."
2. The Church meanwhile among the nations.  
"The ship was in the midst of the sea."
3. His continual observation of us from on high.  
"He saw them toiling in rowing; for the wind was contrary unto them."
4. His return for His people.  
"He cometh unto them."
5. The time of His return.  
"About the fourth watch of the night."
6. The whole Church sees Him, but some fear.  
"They all saw him."
7. He speaks to them the word of perfect peace.  
"He . . . saith unto them, Be of good cheer, it is I; be not afraid."

—W. Graham Scroggie, in *The Voice*

\* \* \*

## ARE YOU A DEBTOR?

Romans 1:14

"To the Greek and to the barbarian; both to the wise and to the unwise"—a classification which embraces the civilized and the uncivilized, the thinking and the unthinking. The debt rests not only upon the apostles and evangelists, but upon all Christians without reference to their endowments. Not because he is gifted, influential, rich or learned, is a man in the first place a gospel debtor, but because he is a Christian. A Christian who denies or ignores this obligation belies the name he bears.

See, the shadows lengthen round us,  
Soon the day-dawn will begin;  
Can you leave them lost and lonely?  
Christ is coming—"call them in."

—Author Unknown

\* \* \*

## THE DOCTRINE CHRIST TAUGHT

John 7:14-17

- I. Not Secret but Made Public (v. 14)  
(He taught in the temple)
- II. Mystery of Its Origin (v. 15)  
(Listeners question its source)
- III. Its Origin Declared (v. 16)  
(From the Father)
- IV. Proof of Its Truth (v. 17)  
(Will to do God's will and assurance of its truth will result)

—Craig Massey

\* \* \*

## CORRECTION

In this department for July, 1950, the poem entitled "A Preacher's Prayer," credited to Ralph S. Centiman, should have been "A Parson's Prayer," by Ralph S. Cushman.

## DEATH OR LIFE

Romans 6:23

- I. Contrast of Meaning
  1. A wage.
  2. A gift.

### II. Contrast of Source

1. Wages of sin.
2. Gift of God.

### III. Contrast of Result

1. Wages of sin is death.
2. Gift of God is eternal life.

—Lyda Krueger

\* \* \*

## PROTECTED

II Corinthians 7:5, 6

A young soldier, back from service, tried to get out of telling his experience by saying that nothing ever happened to him; but his questioner was persistent. "Something must have happened," she declared. "Now tell me, in all your experiences what was it that struck you most?" "Well, ma'am," said the soldier, after some thought, "the thing that struck me most was the number of bullets that missed me." So we may be struck most by the number of dangers that have threatened us, only to be diverted by God's protecting hand.

"On every side" . . . pressed hard, and sorely troubled;  
Perplexed, hemmed in; but . . . No!  
not in despair!  
On every side! but overhead still open;  
Thus heart can rise above, on wings of prayer.

"On every side," 'tis true, the foe is pressing,  
And driving hard his quickly short'n-ing day;  
But GOD doth reign; He over all is sovereign,  
And "rest on every side" our hearts can stay.

—J.D.S.

\* \* \*

## THE PENALTY OF SIN, AND THE GIFT OF GOD

Romans 6:23

- I. The Price
  1. The price is death.
  2. It must be paid.
  3. God provided the payment.

### II. The Prize

1. Acceptance of the free gift.
2. Eternal life.

### III. The Person

1. Jesus Christ, God's Son,
2. God's free gift to sinners.
3. Obtainable only by acceptance.

—Connie Colcord

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

## QUESTION:

# What does the Hydrogen Bomb mean to YOU?

## ANSWER:



*Dr. Harry Hager, pastor of Bethany Reformed Church, Chicago, says: "The development of the hydrogen bomb may mean that the time is later than we think, and therefore, Bible-believing Christians ought to take advantage of every opportunity to reach the unsaved."*

**QUESTION:** "And, Dr. Hager, what does the All-Bible Graded Series of Sunday School Lessons mean to you?"  
**ANSWER:** "In this day of modernistic

teaching, the busy pastor finds real satisfaction in knowing that ABGS lessons are true to the Bible and can be used without hesitation in his church school."



*Dr. M. R. Siemens, pastor of Calvary Memorial Church, Racine, Wisconsin, says: "It proves the absolute possibility of the fulfillment of the Scripture in II Peter 3:10, 11. Christians ought to obey their calling to a holy life and consecrated service."*

**QUESTION:** "And, Dr. Siemens, what does the All-Bible Graded Series of Sunday School Lessons mean to you?"  
**ANSWER:** "ABGS is without question the answer to the lack of consistent Bible study

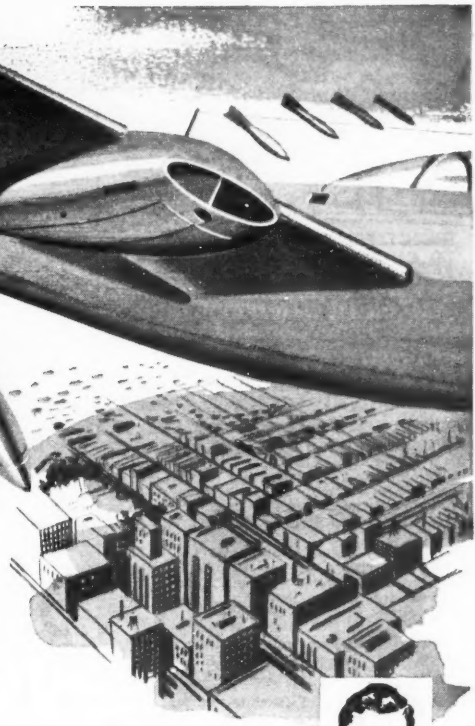
in Sunday Schools throughout many years past. Never again can pastors, teachers, parents, and students complain about not having a well-rounded series of studies in the Sunday School."



*Dr. J. Palmer Muntz, pastor of Cazenovia Park Baptist Church, Buffalo, N.Y., says: "The Bible clearly teaches that men will be on earth at the time of the Lord's return, but Christians need not be afraid of the hydrogen bomb's wiping civilization out of existence."*

**QUESTION:** "And, Dr. Muntz, what does the All-Bible Graded Series of Sunday School Lessons mean to you?"  
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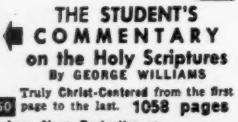
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What shall I do, Lord?—Acts 22:10  
Where wilt thou that we go?—Mark 14:12

Whatever you think, both in joy and in woe,  
Think nothing you would not like Jesus to know.  
Whatever you say, in a whisper or clear,  
Say nothing you would not like Jesus to hear.  
Whatever you read, though the pages allure,  
Read nothing unless you are perfectly sure  
Consternation would not be seen in your look  
If God should say solemnly, "Show me that book!"  
Whatever you write with haste or with heed,  
Write nothing you would not like Jesus to read;  
Whatever you sing, in the midst of your glees,  
Sing nothing that God's listening ear could displease;  
Wherever you go, never go where you'd fear  
God's question, "My child, what doest thou here?"  
Perfect our souls in every grace,  
To do His blessed will;  
And all that's pleasing in His sight,  
Inspire us to fulfill.

—Author unknown

### GOD CAN IF WE WILL Luke 5:1-11

- I. God Can Teach Us If We Will Listen (vv. 1-3)
- II. God Can Lead Us Deeper If We Will Obey His Word (vv. 4-7)
- III. God Can Bless Us If We Will Confess Him (vv. 8, 9)
- IV. God Can Use Us If We Will Follow Him (vv. 10, 11)

—M. Raymond Street

### CONTROL OF THE TONGUE James 3

- I. The Necessity of Control (vv. 1-6)
- II. The Difficulty of Control (vv. 7-16)
- III. The Possibility of Control (vv. 17, 18)

—Norman Burkhart

### THE SECRET OF TRUE PEACE

Just to trust in Jesus' blood (Rom. 3:25) --  
Day by day,  
Just to rest upon His Word (Ps. 119:42) --  
All the way.  
Just to do the Father's will (Ps. 40:8) --  
With delight,  
Just to walk in fellowship (I John 1:7) --  
In the light,  
Just to know the God of peace (I Cor. 14:33) --  
Ever near (Heb. 13:5),  
Just to live in perfect love (I John 4:18) --  
Without fear,  
Just to roll your cares on Him (I Pet. 5:7) --  
Glad release,  
Just to have a Christlike mind (Rom. 8:6) --  
This is peace (Phil. 2:5).

—James Shields

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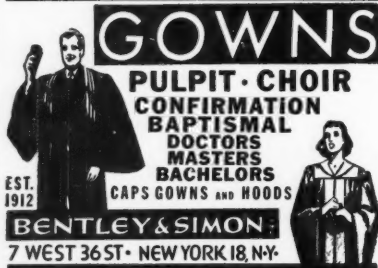
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### I. Praying Men, like

1. Elijah (James 5:17, 18)
2. Nehemiah (Neh. 1, 2)
3. Daniel (Dan. 2:14-30)

### II. Willing Men, like

1. Noah—standing alone amid gross sin
2. Abraham—walking by faith
3. Gideon—obeying orders, regardless (Judg. 6, 7)

### III. Giving Men, like

1. Israel—of her substance (Exod. 36:3)
2. Paul—of his service (Acts 22:10)
3. All true servants—of themselves (Rom. 12:1, 2)

**Conclusion:** These men and methods proved to be more than a mere form; they changed lives and communities.

—Arthur G. Annette

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—Robert E. Speer

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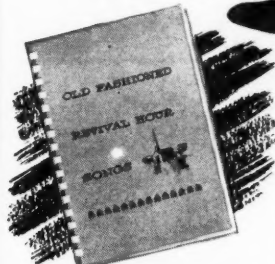
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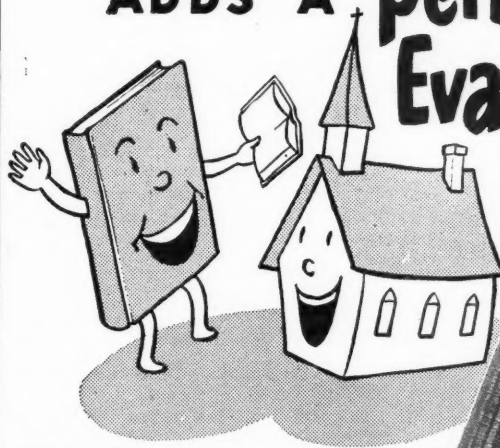
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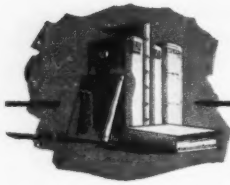
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Henry Martyn . . . Confessor of the Faith, by Constance Padwick.

This is a biographical sketch of Henry Martyn, compiled from his journals. Biographical study is of great value. Two remarkable Christian witnesses appeared in the eighteenth century: David Brainerd, an American born in the early part of the century, and Henry Martyn, an Englishman, born in the latter part. Neither lived beyond thirty-one years. Brainerd was burned out in zealous missionary endeavor at the age of thirty years, and Martyn's life was burned out at the age of thirty-one years in zealous efforts as a linguist to translate the New Testament in the languages of the people of the East.

A biographical sketch of Brainerd, written by Jonathan Edwards, came into Martyn's hands in his early school days. The following entries were made in his journal at that time: "I thought of David Brainerd and ardently desired his devotions to God and holy breathings of soul." "Read David Brainerd today and yesterday, and find as usual my spirit greatly benefited by it. I long to be like him; let me forget the world and be swallowed up in a desire to glorify God."

We thus see that Brainerd was Martyn's hero. The secret of the devotion of both men was the personal experience of the saving grace of Jesus Christ. They had come to know Jesus Christ as a living personality. They were not impelled by a philosophy of life, but by the dynamic of a personal obligation. It is to be hoped that the reading of this book will lead its reader into the same experience of Martyn and Brainerd.

256 pages (paper). Moody Press, Chicago (1950). \$1.00. P.B.F.

## By the Way, by Vance Havner.

Another book from a popular evangelist and writer, containing thirty brief "meditations of a Christian pilgrim." Deeper spiritual truths are developed from more or less commonplace matters and interwoven with quaint homespun philosophy. Recommended for all.

89 pages. Fleming H. Revell Co., New York (1950). \$1.35. G.C.L.

## A Christian Philosophy of Missions, by Harold Linsell.

In the words of the author this is "an effort to justify the missionary enterprise and to give it a biblical orientation from which it lately has been separated."

The viewpoint is soundly evangelical and definitely opposed to the prevalent modernistic view which discards the final authority of the Scriptures. Yet the author is careful not to confuse the changeless truth with changing methods of proclaiming that truth.

For those who are interested in the basic theological questions involved in the missionary movement, this book will provide food and stimulus for much thought and discussion. The style is quite heavy and it often requires careful concentration on the part of the reader as well as a good background of knowledge of the subject to follow the author's reasoning.

238 pages. Van Kampen Press, Wheaton (1949). \$2.50. H.R.C.

## The Apostle Paul, by Olaf Edvard Moe.

This volume is the first of two outstanding works written by the professor of New Testament Exegesis at the Independent Theological Seminary in Oslo, Norway. This book concerns the life and work of Paul, the other dealing with his message and doctrine.

It is without question one of the most comprehensive studies of the great apostle's activities and accomplishments ever produced. Dr. Moe writes "as one having authority," based upon copious reading, scholarly research, and logical conclusion. However, he maintains interpretations "for which I myself must be held responsible."

Each of the Pauline epistles is discussed, and valuable background data is provided, without which the Bible reader cannot fully understand these portions of Scripture. Personal and detailed information is given about "the greatest foreign missionary of all time," such as evidences of his physical appearance.

This truly great book deserves many more paragraphs than the reviewer has written. To appreciate its estimable contents, one must read it for himself.

581 pages. Augsburg Publishing House, Minneapolis (1950). \$4.75. H.D.L.

## Old Testament Studies (Genesis to Job), by William R. Newell.

This is Volume 1 of a new edition, revised and enlarged, of a work which appeared originally in 1908. In keeping with the author's usual style, there is not only analysis and instruction, but application as well. More than half of this volume is devoted to the Pentateuch, which means that the remainder of the books, from Joshua to Job, receive rather summary treatment. An excellent book.

413 pages. Moody Press, Chicago (1950). \$3.00. J.A.S.

## Commentary on the Holy Scriptures: Genesis, by John Peter Lange.

The first volume of a reprint of an important and valuable nineteenth-century work. (Other volumes are to appear monthly until the fall of 1951.) The American edition of the original work was prepared under the editorship of the indefatigable Philip Schaff. Perhaps one of the best commentaries on the Hebrew text of Genesis, this volume contains a wealth of theological and homiletical material, but one must be prepared to wade through much wordiness and pedantry.

665 pages. Zondervan Publishing House, Grand Rapids (1949). \$3.95. A.M.

## An Ecclesiastical Octopus, by Ernest Gordon.

The title of this book refers to the Federal Council of the Churches of Christ in America. The author is a keen Bible student who is qualified to judge the spiritual implications of the behavior of the Federal Council. He is also a businessman and a Christian statesman, and has both a deep and world-wide vision in matters social and political.

Factual and documentary reporting by the author makes the book very convincing in its condemnation of the FCC; every preacher ought to know the facts and thus

be on his guard against the encroachment of this politico-social system functioning under the guise of a united Christian Church in America.

171 pages. Fellowship Press, Boston (1948). Paper, \$1.25; cloth, \$2.00. A.M.D.

## Everlasting Arms, by Oswald Riess.

This book of seasonal sermons by a popular pastor of the Missouri Synod Lutherans is rich in Bible quotations and on the whole Christ-exalting. It is doctrinal as well as practical. There is much that every Christian can enjoy in this book, and where we may not all see some things as does the Lutheran author, we may still drink of real spiritual streams brought to us from the Scriptures.

205 pages. Ernst Kauffmann, Inc., Chicago and New York (1949). \$2.75. A.M.D.

## The Reality of the Religious Life, by Henry Bett, M.A., Litt.D.

This book deals with prayer, providence and miracles from a philosophical rather than a theological viewpoint. The author argues for the reality of miracles and the supernatural in religious life, and there is little question as to the brilliance of the reasoning and the lucidity of his logic.

The well-grounded Christian could derive much that is helpful from this book, but the unwary would be sadly deceived by certain unscriptural statements, especially with regard to the theory of evolution.

160 pages. Macmillan Co., New York (1949). \$2.25. A.M.D.

## "This Way to the Harvest," by Bob Pierce and Ken Anderson.

Here is a vivid portrayal of an evangelistic and missionary survey tour of China made by the authors. We see the challenge of China in a unique way in this book. It is a "must" for all Christians. Its message, coming from the hearts of two deeply spiritual men of our own day, cannot but prove of tremendous blessing wherever read.

104 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.00. A.M.D.

## By the Obedience of One.

Thirty-four pastors of the Evangelical Lutheran Church in twelve different states contributed one sermon each to compose this unusual book. The discourses are on pre-Lenten and Lenten themes, with one for Good Friday and three for Easter Sunday.

These messages are not only heart-warming but mind-stimulating. They will bring the reader to a deeper appreciation of his suffering Saviour and risen Lord.

340 pages. Augsburg Publishing House, Minneapolis (1950). \$2.75. H.D.L.

## A Summary of the Christian Faith, by William Childs Robinson.

A brief work based on the Shorter Catechism. Appropriate for use by teachers of catechism and Sunday school classes and for parents in the home. The author employs illustrations profusely and wisely.

44 pages. Southern Presbyterian Journal, Weaverville, N.C. (1950). 20c. J.M.

## The New Schaff-Herzog Encyclopedia of Religious Knowledge.

This is a reprint of an old, well-known, and valuable reference work which embraces the whole field of religious knowledge, including church history and biography, as well as biblical information. The word *new* in the title refers to the edition of 1907, which is now reproduced.

The first volume (Aachen to Basilians) of the present edition was published in November, 1949, and the remaining twelve volumes are to be issued at monthly intervals. The publishers plan to publish at a later date two supplementary volumes, which will bring the work up to date.

The contributors include many famous German and American scholars of the past century, ranging from the most conservative to the most liberal.

Moody Monthly



Volume I, 500 pages. Baker Book House, Grand Rapids (1949). \$4.50. A.M.

### Third National Study Conference on the Churches and World Order.

This is the report of the conference called by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America which met in Cleveland in March, 1949. The findings of the conference show a commendable recognition of the moral responsibility of governments, particularly of our own government; but there is a total disregard of the scriptural revelation concerning God's program for the earth, as set forth for example in Psalm 2.

48 pages. Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America, New York (1949). 10c. A.M.

### The Image of Christ Jesus, by R. I. Humberd.

The author, who has written a number of books, tells us that "God is getting ready to put on a show." Quoting from Ephesians 2:7, in the "ages to come," God is going to "show the exceeding riches of his grace" to Satan and his fallen angels and to the watching heavenly host.

The goal of our salvation is declared to be our conforming to "the image of God's Son." The highway from defeat to victory is clearly pointed out. This little book contains many vital truths which too often become to us commonplace and perfunctory.

53 pages. Humberd Press, Flora, Ind. (1949). 25c. H.D.L.

### The Bible Stands, by Oscar W. Hallin.

This is an excellent little booklet in Christian evidences to put into the hands of the thoughtful layman who wants to be able to give a reason for the faith that is in him. Objective tests at the close of several of the chapters are most helpful.

78 pages. The Nilson Press, Cambridge, Minn. (1949). 50c. C.N.B.

### Background and History of the General Association of Regular Baptist Churches, by Joseph M. Stowell.

In this booklet, which is an expansion of a thesis written in partial fulfillment of the requirement for a master of arts degree at Winona Lake School of Theology, we have a wealth of factual material bearing upon the rise and growth of one of the most significant and influential separatist movements in our day. Against this positive historical presentation of the history of the GARB, the background of denominational apostasy that gave rise to the movement stands out in dark and forbidding colors.

94 pages. J. F. May Press, Hayward, Calif. (1949). 50c. C.N.B.

### Church Aflame, by Paul B. Smith.

Here is an impassioned plea for revival that will bring blessing to the reader. The reviewer would pray that these messages may have a wide reading and acceptance in the life of the professing church.

62 pages. The People's Press, Toronto (1949). 50c. A.R.H.

### Thy Rod and Thy Staff, by Harold B. Kildahl, Jr.

A daily devotional booklet which designates a portion of Scripture, and gives a discussion of some part of Luther's Shorter Catechism for each day of the year.

Its object is to increase the understanding of and loyalty to the doctrines of the Lutheran Church. It will undoubtedly be an effective means of fulfilling this purpose.

386 pages. Augsburg Publishing House, Minneapolis (1949). \$1.75. R.L.R.

### Brought In, by Guy H. King.

The author bases these studies on Deuteronomy 6:23: "He brought us out . . . that he might bring us in." He stresses first the necessity of our being not only in the faith, but also far in, to the end that we may bring others in. He then goes on to

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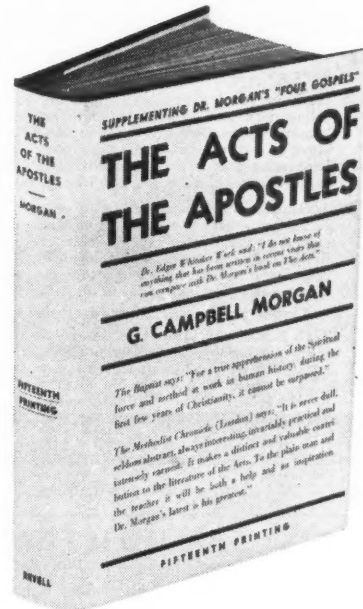
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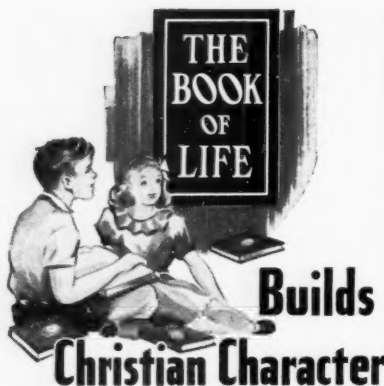
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150 pages. Marshall, Morgan & Scott, London (1949). \$1.75. E.E.F.

### Tales of Great Truths, by G. A. Neilson.

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108 pages. Pickering and Inglis, Glasgow (1949), or from Fleming H. Revell Co., New York. \$2.00. R.P.

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136 pages. Published by author, 4850 Newport Ave., Detroit 13, Mich. (1949). \$1.50. R.L.C.

### The Thing Appointed, by Harold Lindsell.

A moving story of young love and practical Christian living. The author well knows how to present the problems Christian young people face in the world and the way to solve them happily and ideally. The story is interesting and absorbing.

143 pages. Van Kampen Press, Wheaton (1949). \$1.75. W.L.

### Good Neighbors, by Brenda Cannon.

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128 pages (paper). Moody Press, Chicago (1949). 35c. G.S.S.

### Glimpses of Glory, by William Ford.

In this book the reader will find "glimpses" of the various phases of the glory of Christ and of the glories of heaven. All is brought out with a view to strengthening and encouraging the believer as he comes to a fresh realization of the glory that is his now in Christ and that which awaits him in the hereafter.

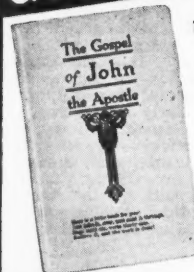
94 pages. Loizeaux Brothers, New York (1949). \$1.50. E.E.F.

### Romans, a Courtroom Drama, by Tom Westwood.

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334 pages. Loizeaux Brothers, New York (1949). \$3.50. G.S.S.

**The Ministering Christ Who Gave Himself**, by B. G. Mueller.

A study of the Gospel of Mark, this quarterly is one of a series presenting studies of various books of the Bible prepared especially for adult Bible classes.

It is not a commentary nor a study about the Bible, but a study of the Bible. Its aim is to help the student properly use the Bible by emphasizing *observation, interpretation, and application* of the precious truths of the Book.

52 pages. Concordia Publishing House, St. Louis (1949). 25c. L.E.M.

**Concerning Infants in Heaven**, by John Linton.

The author establishes a very good case for his thesis that infants grow to maturity in heaven. His approach to the subject is sympathetic and scriptural.

86 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$1.00. A.R.H.

**Stick-to-it-iveness**, by J. W. Furman.

This is the absorbing story of a family of nine, who climbed from poverty to a still growing business of over \$200,000. It is written by the father, a man of "very little education," relating down-to-earth, everyday experiences from real life, which he hopes will serve to encourage some poor, struggling person.

By the help of God, along with hard work, common sense, and the co-operation of wife and family, they all made the most of their opportunities.

83 pages. J. W. Furman, Northumberland, Pa. (1949). 50c. H.D.L.

**Children's Bible Verse Color Books: The Beatitudes, The Ten Commandments, John 3:16, and Jesus' Words to Little Children**, illustrated by George Benes.

These four booklets contain the words of Scripture attractively printed in outlined letters for coloring, along with well chosen figures. Little folk will enjoy this hand-work and readily memorize the words colored.

14 pages. Zondervan Publishing House, Grand Rapids (1949). 2c each. H.E.G.

**Children's Bible Stories: Old Testament Stories, New Testament Stories, Stories of Jesus, Familiar Bible Stories**, by Theodore W. Engstrom.

Each of these four booklets contains thirteen selected Bible stories. All are well written, scriptural and clear enough for even older pre-school children. Recommended.

32 pages (paper). Zondervan Publishing House, Grand Rapids (1950). 50c each. G.C.L.

**The Best Word Ever**, by J. Sidlow Baxter.

The author of this book, one of Scotland's most eminent preachers, has been heard in many of the prominent pulpits of our country. These biblical messages are indeed "evangelistically expository." They will strengthen the faith of believers, and convincingly explain the way of salvation to sinners.

192 pages. Marshall, Morgan & Scott, London (1949). \$2.50. H.D.L.

**If Jesus Should Come Today**, by John L. Bray.

Three messages, included in a booklet which bears the title of the first, stress the need of witnessing. Though brief, they provide food for thought.

16 pages. Bray Publications, South Jacksonville, Fla. (1949). 15c; 8 for \$1.00. L.E.M.

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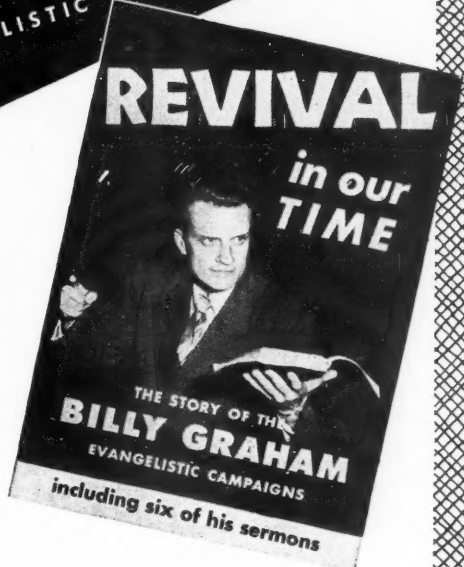
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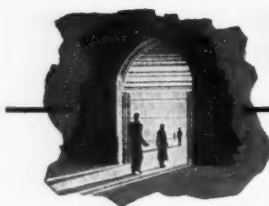
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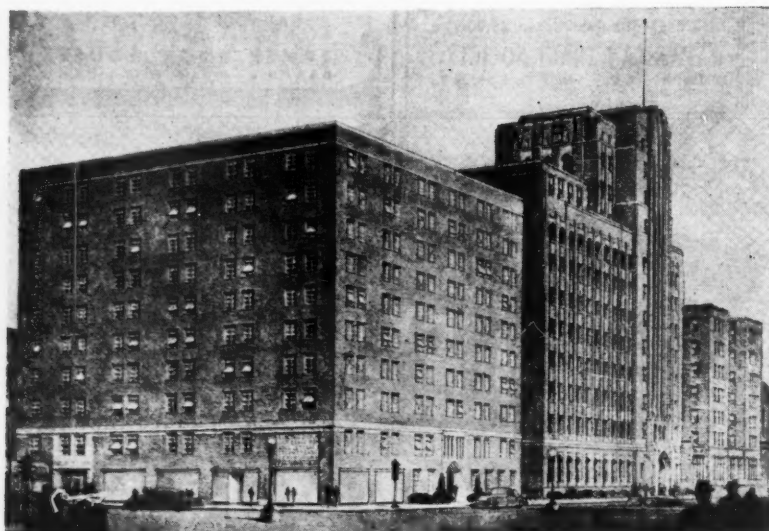
*Van Kampen Press*

Wheaton, Illinois





# INSTITUTE and ALUMNI



Architect's drawing shows how Houghton Hall, the proposed new dormitory for women, would appear when completed. Crowell Hall and the present women's dormitory at 830 N. La Salle Street are sketched at the right.

## Institute Housing Under Study PROPOSE NEW 10-STORY DORMITORY

**A** PLAN for retiring the historic 153 Building from dormitory service and for constructing a new ten-story dormitory for women students is under consideration by Institute officials as a means of solving the school's pressing housing problems.

Increasing fire hazards in the all-wood interior of the 153 Building have made the need urgent for discontinuing the use of that sixty-one-year-old structure as a men's dormitory. This has created the necessity for new dormitory space.

To meet the problem, construction of the new ten-story women's dormitory has been proposed. This building would be located just south of Crowell Hall on the corner of Chicago Avenue and La-Salle Street on the former site of the old Moody Church. The new structure would be known as Houghton Hall in honor of the late Institute president, Dr. Will H. Houghton.

Houghton Hall would provide accommodations for all unmarried women students. Since it would be connected to Crowell Hall by an underground passage, it would eliminate the need for women students to use the streets during late

evening hours, long a matter of concern to the administration.

Under the plan, Osborne Hall and the 830 Building, now used as women's dormitories, would be converted into dormitories for men. The 153 Building would then be reduced from its present five stories and converted into a two-story building for classes.

Preliminary plans for the proposed Houghton Hall call for an L-shaped building in architectural harmony with Crowell Hall. The main floor on the Chicago Avenue side would provide new quarters for the Moody Bookstore while the lower floor of the north wing would contain social rooms. In the court formed by the L, a 400-seat chapel auditorium of radio studio construction would be constructed for special broadcasts by WMBI and WMBI-FM.

A major part of the cost of the new building is in sight with some additional gifts offered on condition that the balance be raised, according to Robert L. Constable, vice-president in charge of the Development Branch of the Institute. Several substantial donations for

this specific purpose have already been received.

The site proposed for Houghton Hall has been occupied in recent years by tennis courts, following the wrecking of the old Moody Church in August, 1939. Known earlier as the Chicago Avenue Church, this building was erected in D. L. Moody's day. Its basement and first floor were completed in 1873 and paid for by thousands of Sunday School children who bought bricks for a nickel each. The upper part of the structure was finished three years later and financed by royalties received from the sale of the famed *Moody and Sankey Song Book*.

## in appreciation

### YEARBOOK HONORS DONORS

Dedication of the 1950 *Arch* to the donors who make possible the training of Institute students was announced at the annual Arch Night ceremonies in Torrey-Gray Auditorium. The honor, in the words of the dedication page, was given "in appreciation of their earnest endeavor in helping make known the gospel, and for the privilege of being 'co-laborers together with Him.'"

Representing all the many Institute donors, Mr. and Mrs. H. J. Lossau of Chicago were presented with the dedicatory copy by Omar Brubaker, student editor. They were introduced by Harold K. Stephens, director of the Stewardship Department, and gave brief testimonies.

The address of the evening was given by Edward Johnson, secretary of the Institute Board of Trustees. He spoke on the subject, "Laborers Together with God," which is the theme of the 1950 yearbook.

## extension

### NO CHRIST AND NO PRESENTS

"Those who have never heard" live in America, too, as Elton W. Crowell, Extension Department evangelist, learned from a recent experience.

After an evening service, two girls approached him, one leading the other by the hand. "She wants to be saved, too," said the first girl, pulling her eleven-year-old friend forward.

Crowell took the dirty, ragged child to one side and sat down. "Do you know that Jesus died for your sins?" he asked.

She looked surprised. She didn't know that. She had never been to Sunday School or to church before that night.

So he started at the beginning to tell her about the Lord Jesus Christ. Then, to illustrate how one received this salvation as a gift, Crowell asked, "Have you ever received a present from somebody?"

With a blank look, she answered, "No, I never got a present."

"Not even at Christmas?"

She shook her head.

He took a nickel from his pocket and demonstrated what getting a present was like. When she clutched the coin in her

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grimy little fist, assured it was hers, her eyes glistened.

As the evangelist patiently led the child's thinking, the Holy Spirit led her to know the reality of the Lord Jesus Christ and her own need. Finally she said, "Yes, I want to receive Jesus as my Saviour." They bowed their heads, and she thanked God for His great Gift.

With a Gospel of John in one hand, and the nickel still squeezed tightly in the other, she went home with a glowing face.



Primitive housing and difficulties of food preparation are among the factors hindering pioneer mission work, as pointed out in the new Moody Institute of Science film, "To Every Creature." A missions survey visitor sees for himself as these Piro Indians in the Peruvian jungle village of Huau thresh grain by hand.

#### from south america

#### FILM SHOWS MODERN MISSIONS

"Progress was heartbreakingly slow . . . work was a ceaseless battle against time. We prayed for a miracle."

These are the words of Dr. Cameron Townsend of the Wycliffe Bible Translators as he describes pioneer mission work in the new Moody Institute of Science film, "To Every Creature." How the miracle for which they prayed is coming to pass is the theme of this picture.

Filmed and recorded by Dr. Irwin A. Moon on a recent trip to South America, "To Every Creature" portrays various little known phases of missionary life and work as well as unusual glimpses of the degradation in which unsaved peoples live. Some of the more unusual scenes show a Piro Indian witch doctor making incantations before a ceremonial fire, Shipibo Indians making *masatos*, a deadly liquor, and a Shipibo woman binding her baby's head with boards.

The film demonstrates how modern inventions and a new kind of missionary worker, the technical specialist, are multiplying the usefulness of many present-day missionaries. How such specialists are trained at Moody Bible Institute is also shown.

This new forty-five minute film of acceleration in modern missions will be available for showings by Institute film men after November 1.

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Looking toward the ministry, I'm taking the **PASTORS** course.

To become director of a church educational program, I chose **CHRISTIAN EDUCATION**.



My choice is the **MISSIONARY** course, as I'm preparing for the foreign field.

I chose **MISSIONARY TECHNICAL** for experience in flying, photography and radio.

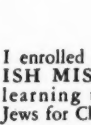


To become a soul-winner and to gain a thorough knowledge of Scripture, I enrolled in **GENERAL BIBLE**.

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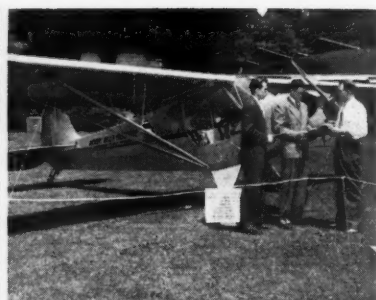
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## TRAIL BLAZER



Two conference visitors question Paul Robinson, director of the Missionary Technical Course at M.B.I., by the Piper Cub displayed at the Winona Lake conference grounds. (Bottom) Student photographs as well as communications and photography equipment were exhibited in the Billy Sunday Tabernacle at Winona Lake during the recent Moody Bible Conference there.

## conference exhibit

## VISITORS SEE PLANE

A Piper Cub, completely rebuilt by students in the Missionary Technical Course at the Institute as part of their training, was a center of attention for thousands of Winona Lake visitors for a month during the summer.

Beginning with the Moody Bible Conference on June 25, through the Youth for Christ Conferences ending July 22, the yellow plane was moored in a roped-off area of the lawn in front of the Billy Sunday Tabernacle. Other phases of Missionary Technical Training, including communications and photography, were displayed inside the tabernacle during Moody Week, and with the plane during the rest of the period.

## recordings

## CHILDREN'S DISCS SCHEDULED

Bible stories told by WMBT's Aunt Theresa Worman will be available in record form this fall in Christian bookstores all over the country. The set of thirteen plastic records produced in the Institute's Radio Department is being released by Moody Press, the department's first record release in many years.

The twenty-six stories recorded are from the book, *Aunt Theresa's Bible Stories*, by Miss Worman, popular director of the K.Y.B. Club. They include stories about Old and New Testament heroes from Abraham to Zachaeus, and are recorded with sound effects, character parts and music on seven-inch cherry red vinylite discs.

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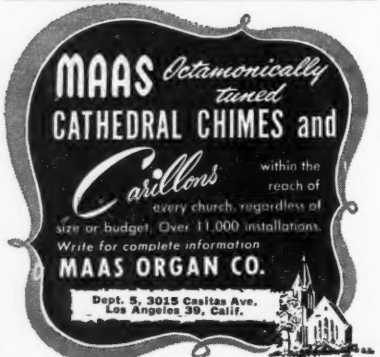
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Moody Monthly



## faculty

### HOLZWORTH ON LEAVE

After more than thirty-two years of unbroken service, Alfred Holzworth of the Institute music faculty is taking a leave of absence during the fall term.

Mr. Holzworth, whose health has not been good for some time, will spend the months in regaining his strength. Mrs. Holzworth is recovering from major surgery. They are at their old home in Fort Wayne, Ind., from which Mr. Holzworth came to the Institute as instructor in piano, voice and organ in 1917. He expects to resume his full teaching schedule in January.

## Editorials

[Continued from page 3]

fashion as running through so many chapters every day. A man will say, 'Wife, did I read that chapter?'

"Well," says she, "I don't remember." "And neither of them can recollect. And perhaps he reads the same chapter over and over again; and they call that 'studying the Bible.' I do not think there is a book in the world we neglect so much as the Bible."

Most of us will not only agree with Mr. Moody's conclusion, but we will also see ourselves mirrored in his illustration. We go through the Bible, but we tend to skim lightly over the surface of its meaning. If we do this the Bible, though read, is still neglected.

Scripture commands the believer not merely to listen to the preaching of the Word, not merely to read it, but to *study*. This means purposeful searching; it means digging, relating facts, mastering material, putting knowledge of Bible truths and Bible teaching into usable form.

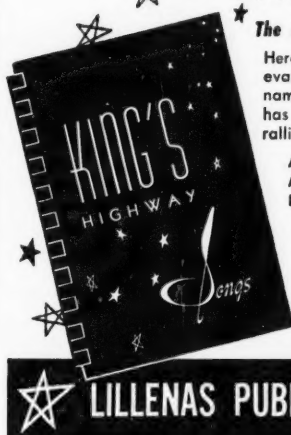
There are many sources of help for the man or woman, boy or girl who is in real dead earnest concerning Bible study. Evening Bible classes are now held by Bible institutes and churches in many cities. Well-planned courses which can be taken by mail are also available. The Moody Bible Institute alone, through its Correspondence School, offers a choice of some eighteen inexpensive courses with individual grading and assistance given to every student. Much can be accomplished—although the cost in effort is somewhat greater—with a Bible, a concordance, perhaps a topical text book, and, most important of all, the promised teaching of the Holy Spirit.

Now, at the beginning of the school year, when habits and schedules are being set for the coming nine months, is the time to begin. The individual who sets out prayerfully and purposefully to make the Bible his Book, will be greatly blessed himself and become a greater blessing to those about him.

The soul must be detached from everything on which it rests out of God.

Quiet tension is not trust. It is simply compressed anxiety.

September, 1950



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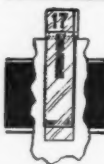
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## The Acts of the Apostles

[Continued from page 21]

of God" in our English versions refers to angels, not men (Job 1:6; 2:1; 38:7). Somewhat similar terms such as appear in Psalm 89:6 and Daniel 3:25 must be excluded from consideration because they differ in form, but even these do not refer to men. When Israel is spoken of as a son of God (Exod. 4:22; Isa. 43:6), not only is the expression different, but even the name for God is changed. Israel is called Jehovah's son; Genesis 6:2 speaks of sons of Elohim.

If Moses meant by "the sons of God" what we understand by this New Testament term (Rom. 8:14), then it is the only time he, or any other Old Testament writer, used such an expression in speaking of the human race. In the New Testament, Adam is called a son of God as the first member of the old creation; no others are so called except members of the new creation (John 1:12).

It is significant further that only the original Jewish and Christian position that the "sons of God" were angels is able to account for the fact that the progeny of this union were monstrous. The bedstead of one of the ancient giants was more than thirteen feet long (Deut. 3:11).

Not only were these beings monstrous in size, so that the children of Israel were as grasshoppers before them (Num. 13:33, cf. Amos 2:9), they were monsters in wickedness also, so that the flood was necessary. If the modern theory that Genesis 6 speaks merely of intermarriage between godly men and wicked women were true, one wonders why their offspring should have been monsters in size and wickedness and why the children of these particular unions only should have become "mighty men of old, men of renown."

IN view of the fact that Jude is writing of a falling away, it is striking that the Hebrew term translated "giants" in the Old Testament record is the *Nephilim*, which means "the fallen ones." This evidence is not without value in pointing to the particular passage Jude wants to bring to remembrance. Fallen ones, fallen angels, were in the earth; their monstrous progeny came to have the same name applied to them. In Numbers 13:33, the only other passage in the Word which mentions the *Nephilim*, they are said also to be "of the *Nephilim*," that is, they also sprang from fallen angels.

Genesis 6:4 speaks of two distinct times when the degradation of the human race was threatened by an irruption of "fallen ones" into the earth. God sent the flood to destroy them on the first occasion; He ordered His people Israel to exterminate them the second time. (There is doubtless significance in the fact that immediately after Jude referred his readers to Numbers 14, he took up the subject alluded to in the last verse of Numbers 13.)

Higher critics, such as Driver, no friends to any evangelical interpretation,

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have recognized the plain meaning of the Hebrew words in Genesis 6. Wrote Driver: "We must see in it an ancient Hebrew legend . . . the intention of which was to account for the origin of a supposed race of prehistoric giants." Joseph B. Mayor, who held higher critical opinions, in commenting upon the Septuagint, said, "The translation *gigantes* (giants) implies not only superhuman size, but also superhuman insolence and implety. According to Greek mythology, they were children of heaven and earth, who rose up in insurrection against the Gods and were hurled down to Tartarus or buried beneath the mountains" (Jude and II Peter).

Although the limits of this article do not permit further discussion of this interesting and terrifying subject, it does seem necessary to call attention briefly to the parallel verse in II Peter 2:4. The original language states that God hurled these sinning angels down into pits of darkness in Tartarus. The language depicts dark underground caverns, where the fallen angels now await their final judgment for their sin. Somewhere beneath our feet today lies a subterranean region where God keeps these creatures who apostatized from Him, awaiting the judgment of the great day.

**A**NOTHER REASON for interpreting Jude 6 in terms of the account in Genesis 6 is that the language of Jude 7 seems to require it. The American Standard Version speaks of the people of Sodom and Gomorrah as having gone after strange flesh in like manner as these angels. Alford's comment is typical of the conclusions of many Greek scholars. "In like manner to these . . . the angels above mentioned. The manner was similar, because the angels committed fornication with another race than themselves."

It is useless to speculate on the nature of this union. Whether it was brought about by something akin to demon possession, or whether angels have power permanently to assume the form of men in which they have been seen in the past, is not revealed. Although Matthew 22:30 is sometimes cited as though it makes impossible a literal interpretation of Genesis 6:4, there is no contradiction. "The angels of God in heaven" do not marry, but so little is known of the nature of angels that we cannot say what fallen angels on the earth may have done.

The existence in mythology of stories of superior beings said to be descended from a union of "gods" come down to earth from heaven, and the daughters of men also tends to confirm this interpretation, since it appears that such mythology is simply a corruption of the revelation of actual events which God has been pleased to give us in these several scriptures. An exhaustive study of the subject is to be found in *The Fallen Angels and the Heroes of Mythology* by John Fleming.

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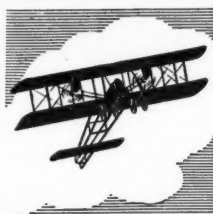
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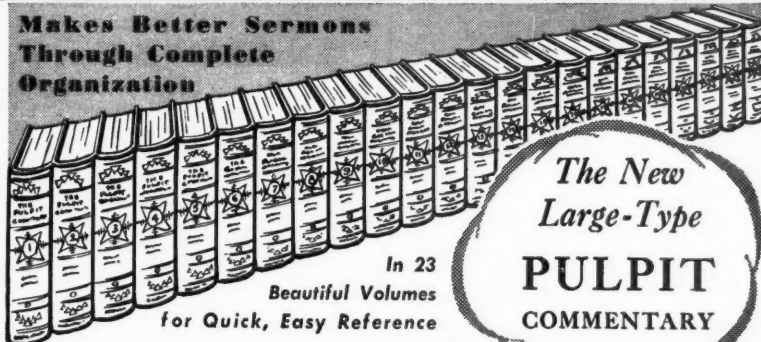
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conclusions not directly related to the central theme of Jude, such as may be found in James M. Gray's work and in Pember's *Earth's Earliest Ages*, on the very real dangers which attend traffic with the unseen world. Jude would not have made mention of this subject if it were not necessary that the Church of Jesus Christ be reminded of the large body of Scripture, beginning in Genesis and continuing through Revelation, which warns men against what is usually called the unseen world.

One effect of this revelation of the swift punishment overtaking the angels who sinned is to emphasize the serious nature of apostasy. Beings of a higher order than ours were hurled down to a dark place of confinement, where they have remained for thousands of years. They are bound with "everlasting bonds." Their future is one of judgment, not mercy, at the great day.

Remembering this, we cannot think lightly of apostasy in any form. The evil men of whom Jude writes, who have crept into the Church by stealth, are pre-written unto condemnation. Like the angels, they knew and turned away from the truth of God, the place God had purposed they should occupy. We who know and obey the truth are warned; how much more should men and women who have apostatized from the truth as it is in Jesus take heed before they are overtaken by the announced condemnation!

Another practical lesson to be found in this record, as we place it alongside the story of Israel's destruction, is that judgment may be immediate when apostasy has come in. There is a sin unto death. It has happened to God's ancient people; it has happened to angels. God has suddenly brought to an end further opportunity to enjoy the blessings of life in the time He has given before eternity dawns.

The angels' doom is sealed; they cut themselves off from everything that might have been theirs had they continued subject to their Creator. The Israelites had the promised land before them, with eternal riches doubtless to be won for faithful service therein. They lost it all through unbelief.

It is possible for Christians to suffer loss both in this life and the life to come, if they fall away into sin which God cannot tolerate. Only eternity can reveal the incalculable difference between the eternal state of those who have been faithful unto death, and those who have acted so as to deprive themselves of all rewards.

We realize further, as we meditate upon what is before us in Jude 6, that a great day of judgment is coming. As Christians, we must all appear before the judgment seat of Christ. Every other creature will inevitably face an hour of accounting. Just as the fallen angels are helpless to change one iota of what they did before the unannounced moment when God took them away, so it will be too late for men to repent of apostasy or other sin, when God's time has come for the end of their life on earth.

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lasting liberty and everlasting glory. Trembling and fear is the portion of the ungodly who await judgment; joy unspeakable and full of glory is even now the experience of all who love and obey the Word of God. God is no respecter of persons. He did not respect the persons of angels who once sang His praises; He will not respect men who heed not the message He has given through His servant Jude.

[Another in this series of Bible studies on the Epistle of Jude will appear next month.]

## The New Birth

[Continued from page 17]

postponed until the time of death. While we should not presume to be wise above what is written, might not such a postponement have a twofold purpose? First, we are kept humbly dependent upon God for enabling grace. Secondly, we are assisted in gaining strength through struggling with the old man, even as the emerging butterfly acquires vigor of wing through striving to release itself from the last cord which holds it to the chrysalis.

AS TO THE METHOD of regeneration, there is a divine side and there is a human side, neither of which can be ignored or minimized without throwing the whole doctrine out of focus.

Let us consider first the divine side. Regeneration is a work of God, as we have already pointed out. We can no more give birth to ourselves spiritually than we can physically. The work of regeneration is primarily and peculiarly the office of the Holy Spirit (John 3:5; Titus 3:5). The very title "Spirit of Life" (Rom. 8:2) emphasizes this fact.

In effecting the miracle of the new birth, the Holy Spirit makes use of the truth, the Word of God. This would seem to admit of no argument, as it is so clearly stated in such references as James 1:18; I Peter 1:23, and many others. And yet there are outstanding theologians who question the efficacy of the truth in producing the new birth, on the grounds that the truth cannot work upon a dead soul that hates it. These objectors take the position that the soul's response to the truth follows upon the regeneration that has already been wrought irresistibly in the subconsciousness of the subject.

But such a view seems untenable. If a great physician with his profound knowledge of diagnosis and therapeutics can employ medicine in the cure of desperate maladies of the body, is it too much to assert that the Holy Spirit who knows the soul to its inmost depths can employ the Word which He Himself has inspired to awaken the dead soul to newness of life in Christ?

There is also a human responsibility in connection with the work of regeneration. This ought to be abundantly clear from a study of Scripture. The Bible holds man accountable for complying with the conditions of salvation. That men are regenerated by means of accepting the

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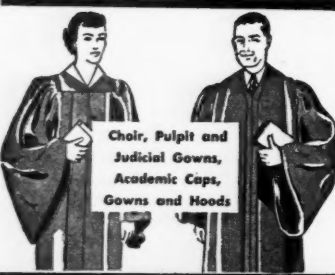
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gospel message and receiving Jesus Christ as their personal Saviour is unequivocally taught in such passages as I Corinthians 4:15; Galatians 3:26; I Peter 1:23, and many others too numerous to mention.

Man must will to accept the new life that God wills to impart. The impotent man at the pool of Bethesda had to obey the command of Jesus to rise up and walk (John 5:8). As Lazarus came out of the tomb at the summons of Christ, so even those who are dead in sin must obey the voice of Jesus Christ to come to life (Eph. 5:14). God holds men responsible for repenting and believing if they are to be saved. If man could not meet these conditions of salvation, then such requirements (and we say it in all reverence) would be but the cruelest mockery on the part of God.

There are those who mistakenly say that regeneration is prior to, rather than consequent upon, the sinner's acceptance of Christ. Were this the case, salvation would not be dependent upon the substitutionary death of Christ. God is bound to honor this great sacrifice if He is to be just in relation to His own Son (Rom. 3:26; Gal. 2:17; II Cor. 5:21), who died to effectualize the plan of salvation decided upon in the counsels of the Trinity from before the foundation of the world. If regeneration preceded the sinner's acceptance of Christ, the doctrine of justification by faith would be made void.

It is difficult to follow the reasoning of those who maintain that to make the new birth dependent upon the sinner's acceptance of the Saviour is to give the sinner a part in his own salvation. To exalt the sovereignty of God at the expense of the undeniable freedom of will in man is to throw the whole doctrine of redemption out of gear.

It is only as we take all the elements in the doctrine of regeneration that are presented in Scripture, and give to each its full weight and right place, that we can obtain a well-rounded comprehension of the necessity, nature and method of the new birth.

## Child Appeal for Your Meetings

*[Continued from page 15]*

perienced this blessing in his efforts to reach boys and girls for Christ from Alaska to Texas, and from the Atlantic to the Pacific. He met with similar results in Europe and in England, where he ministered to six thousand children in Spurgeon's Tabernacle and saw two thousand others turned away for lack of room.

**E**VERY EVANGELISTIC EFFORT, if it is to be successful, must have at least four aspects: the gathering in of the unsaved, the proclamation of the gospel, personal work following the services, and the follow-up.

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Obviously, we cannot get the children into meetings unless we have something definite to offer them. Before considering the problems involved in gathering them together, therefore, it will be well to think of the elements which go to make up an effective program.

We must remember, of course, that today our grammar school children—the ones we seek to reach—are given a surfeit of the most expensive color-sound motion pictures based upon suspense, drama and excitement. Experience has shown that our gospel programs should therefore differ so greatly from the motion picture that they will have a unique appeal.

The type of program being used successfully today—the type used at the Tacoma meetings—consists of sixty minutes of still pictures in color. If slides are unobtainable, however, such features as giant flannelgraphs, chalk talks presented in color, gospel magic (used with care), or storytelling may be substituted.

The final test of a program should be the question, "Will this definitely aid the child in accepting Christ?" No entertainment should be tolerated if there is the slightest possibility that its novelty may capture the child mind to the hindrance of the gospel.

**S**UFFICIENT INFORMATION is available to indicate that either day or night rallies may be used successfully. Greatest success has been with the evening rallies (a series is best), with a program from 7:00 to 8:00, followed by an inquiry meeting. The paramount thing is to see that a program is arranged that will sound attractive when telling the children about it at the schools, and that will prove even more attractive than the telling. Let no one think such a program can be arranged without prayer, thought and effort, ever remembering that the design must be to win the child for Christ.

The lantern-slide program that has proved so successful utilizes a colored slide for every item on the program. Some forty to sixty slides are used during the hour. A typical program accompanies this article.

Slides are well colored and attractive, some drawing an "Oh!" from the children as they flash on the screen. Songs and choruses are illustrated, the hymns having a separate slide for each verse. Many song and story slides are available from slide houses in the smaller 2 x 2-inch size. For this type of work they must, of course, be in color.

Unfortunately, unless a 1000-watt projector is used, such slides are too small to give the required illumination on the 10 or 12-foot screen required in a large auditorium. For this reason, I use the old fashioned 3 1/4 x 4-inch glass slide with



a 500-watt projector. This eliminates the need for a projector with a cooling fan, which is often distracting. It also permits me to make chorus slides and texts at home by combining 2 3/4 x 3 3/4-inch colored transparencies with words printed on cellophane.

Space forbids further detail, although it is hoped that a book with full descriptions may soon be published. Meanwhile, enough has been said for those God has called, to use their ingenuity—and their artist or photographer friends—to produce a varied program which will draw and hold the most indifferent child. Applying the program to evangelize the child will be dealt with later.

[In his next article Mr. Hunt will take up the problem of interesting the boy or girl in attending the evangelistic meeting.]

## Heart Held High

[Continued from page 11]

She became a shut-in, but a shut-in who could exclaim:

*You think since I am shut away  
I may not have a part*

*In spring? Because my Lord is here,  
Spring blossoms in my heart!*

Throughout it all, her husband was by her side. He cheered her, he helped with the tracts, he gave her heart the warmth of his love. Then, in February, 1947, he was afflicted with coronary heart disease. The man of tremendous activity was confined to his bed.

Mrs. Nicholson scarcely left his side. Often they talked of the soon coming of Christ. Night after night, Mr. Nicholson hopefully said, "Perhaps He'll come tonight. Leave your little hand out, and if He calls, I'll come that way and take your hand and we'll go up together."

Instead, one noon, the difficult breathing stopped and Howard Nicholson went ahead of her to be with his Lord.

"It is desolate beyond words," Mrs. Nicholson admitted. But God comforted her with a vision of Mr. Nicholson's happiness in glory, and she rested in the verse she had written for other lonely hearts:

*Do not fret,  
God lives yet;  
Do not try to understand;  
Only rest,  
That is best,  
In the shadow of His hand.*

At the time, no one could see the divine purpose in taking the strong man and leaving the frail, crippled woman. But the two years that have passed have revealed it. People used to say, "She couldn't do it without Howard. He is her strength."

Time has proved that the blessed Lord is Mrs. Nicholson's strength. Since Howard Nicholson's glory graduation, she has written three more books, *The Glory Forever*, *Heart Held High* and a book of verses for children as yet untitled.

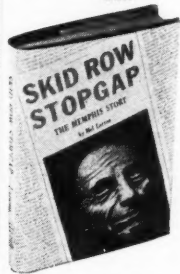
The verses are her work and part of the double message she gives to those who grieve. She says, "Work—whatever is your service for the Lord, work at it. Then wait with the upward look."

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## To My Boy Overseas

MARTHA SNELL NICHOLSON

Sometimes I used to say to you

When you went out to play,

"Goodbye, my child, be careful and

Be my good boy today."

And then I tried to school my heart

To trust you to God's care.

Again I send you forth, again

I trust Him. This my prayer:

'Dear Lord, be with this boy of mine

Wherever he may be,

And keep him straight and strong and fine;

Incline his heart toward Thee.

"When he is weak be Thou his strength,

When tired, his resting place;

In battle be his sure defense,

And give to him Thy peace.

Teach him to pray, to seek Thy face.

Ah, Lord, the thought is sweet

That they may meet, his prayers and mine,

Before Thy mercy seat!

'Not for my boy alone I pray

In tears before Thy face—

For every mother's son I plead,

Lord, save them by Thy grace!"

From *In Heaven's Gardens*, Moody Press, 1950.

★ ★ ★

## GOD VERSUS WORLD

I won't say that if you become a Christian God will make a world champion miler out of you. But I do say this, if you accept the Lord Jesus Christ as your personal Saviour and yield your life to Him, He will put you just where He wants you to be and you'll be mighty satisfied with it.

I don't see why God allowed me to satisfy all of my personal desires except that every bit of it has gone to His honor and glory. Let Jesus come into your heart and He'll make you a success in whatever you do; shut Him out and you'll never be the real success you could and should be. Many people feel that athletics or other worldly pursuits are all that matter in life. They throw aside everything else, even their Christian beliefs.

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